Rom. 5. 19.

Sicut per vnius inobedientiam.

As by one disobedience, many were made sinners:

So by the obedience of one shall many bee made righteous.

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DISCE VIVERE.

LEARNE TO LIVE.

A brieſe forme of Learning to Liue, wherein is ſhewed, that the life of *Chriſt* is the moſt perfect patterne of direction to the life of a *Chriſtian*.

In which alſo, the well diſpoſed *may behold their orderly* paſſage, from the ſtate of Grace, to the ſtate of Glorie.

EPHE. 5. 14.

Awake thou that ſleepeſt, & ſtand vp from the dead, and Chriſt ſhal giue thee light.

LONDON

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The Preface to the Christian Reader.

IF to liue, were no other but to draw in, & to breathe out the ſoft ayre (as the Wiſe man ſpeaketh) a needles labour were it (good Chriſtian Reader) to lay downe any inſtructions vnto the world of Learning to liue; for this is

done naturally both of men and beastes, without any teaching, or learning at all.

If to liue, were no other but to cast about for the fauour, and riches of the world (as some men are wont to call it, the way to liue,) then would it soone follow, the greater Machiuilians, the better liuers: somewhat more there is required to liue Christianly then so, somwhat more, I say (and that al shal one day find) then either drawing in, & breathing out the soft ayre, or the plotting to compasse the pleasures & profits of the world. It

was

was Balaams with, let my soul die the death of the righteous: it should haue first beene his practise, to liue the life of the righteous. The time we spend as wee doe for the most part, cõsuming our dayes in vanitie, and our yeares in folly: (to say a plaine truth as in the sight of God) is rather a death, then life: for life is not that which is measured by the number of yeares: It is the religious, honest, sober, and harmelesse conuersation, that draweth to an honorable age amongst men here, and to eternall happinesse with God hereafter.

Numb. 23 10

Now the generall decay of this Christian course, is the generall course of these sinful daies, wherein so many haue iust cause to crie out, This is a wicked world, a wretched world, an vngodly world; such as our forefathers before vs neuer saw: With the buyer, euerie one can say, It is naught, it is naught: but for all this (saith Saint Austen) *Professio est, non emendatio,* A profession it is, but no amendment is seene. Religion is become nothing lesse then Religion, to wit, a matter of meere talke: such politizing is there on al parts,

Aug. de Temp. Na Serm. 30

as

as a man cannot tel, who is who: so little sincerity in regard wee haue of our soules, as if we had no soules at all.

When Plato saw the Argentines liue so vnreformedly as they did, surely these men, quoth he, liue as if they should neuer die. Whatsoeuer men for fashions sake may giue out in words, it is to be feared, there is in some no firme beleefe of an other world setled in their hearts. Eli said, this is not well. Young men without obedience, old men without deuotion, Christians without charitie, it would make

ones heart to mourne, to consider seriously the calamitie of our time, when there needes no more, but as Phillip said vnto Nathaniel, *Veni & vide*, come and see.

Iohn. 1. 47

Without al peraduenture Christianity is much out of frame, if we consider things aright: wee are generally Christians in name, but in actiō nothing lesse: farre from the old Christianitie of the world, how so euer we are readie to controll all that euer liued, and will not sticke to censure the blessed Saints of heauen. Our boldnesse is great, and I pray

GOD

GOD, our fecuritie doe not marre all in the end.

Cornelius, Cornelius, thy Almeſgiuing and thy prayers in this ſenſe alſo are aſcended vp into heauen, for where are they to bee found amongſt vs here in earth? In times paſt Chriſtians vowed themſelues to all holyneſſe of life, they ſerued GOD in hunger and thirſt, in watching and praying, night and day, they cared not to bee poore vnto the world, ſo they might bee rich vnto GOD: to bee pilgrimes, or as baniſhed men vpon the earth, *Act.* 10. 4.

ſo they might bee Citizens in heauen. Theſe holy friends of Chriſt, as Confeſſors, Martyrs, Virgins, deuout Chriſtians of all ſortes, men fearing God, and eſchewing euill: Theſe gaue euident teſtimonie to the world, whoſe ſeruauntes they were. It was once the complaining wiſh of Cæſar, O that wee had ſuch ſouldiers as were in the time of Alexander the great?

Viuitur nec Deo, Liue wee doe, is it to God? I would to God it were. We paſſe on for a while, *More noſtro*, after a faſhion ſuch as it is, but is all this

to liue Chriſtianly? No verily: ſo a priuate eſtate in this world bee prouided for, let all ſinke or ſwimme for the world to come. Wee reſpect our ſelues onely, neglecting all others. Chriſt pleaſed not himſelfe, ſaith the Apoſtle, with vs it is otherwiſe, and yet wee thinke our ſelues perfect Chriſtians. In that great knowledge we haue (for we ſinne not ſo much of ignorance, as of negligence) wee know but little as wee ought. What auaileth it to haue Pharaoes glorie, and Pharaoes ignominie? Ahabs vineyard, and A-

habs

habs deſtruction? The rich mans life, & the rich mans death? What blindnes is it in ſeeking riches or honour, wilt thou periſh, ſaith S. Auſten, for that which periſheth? Thus we goe on, and that which is worſe, wee cannot tell when wee ſhall make an end. Thus wee liue, and thus we die.

What other remedy in this eſtate of thinges (the diſeaſe being ſo generall, as it is, and the Gangræna ſpread almoſt into euery part) then with the Ruler in the Goſpel, who when there was no way but one in the ſight of man with his ſick Sonne

he comes vnto Christ with his *Domine, descende antequam moriatur*: Lord, come downe or euer that my Sonne die: or to renew that petition of the Prophet Dauid, *It is time Lord that thou haue mercy vpon Sion, yea the time is come.* All that men can doe in this case is to obserue the manner of louing friendes, who in visiting the sicke partie, euery one bringes some what, by the grace of God to further his helth: for while God dooth afford space of repentance we may not dispaire of any ones conuersion in particular, and so long as

Ioan. 4. 47 49

Psal. 102. 13

hee vouchſafeth vs the light of his truth and goſpell, wee ſhould not caſt of all hope concerning the amendment of all in generall: And therfore to aduiſe men for the beſt, it is their care to whome God hath commended in his own ſtead a fatherly care of Soules. Thoſe of their Religious orders beyond the ſeas, (to do them no wrong, but to giue them their right) bend their ſtudies many of them, to treate of deuotion, & their treatiſes of this quality, ſome of them are learned and laudable: while buſie heades are about minte

and

and cummine, while factious Satists are working mischief, men better aduised, according to their vocation, respect *grauiora legis*, weightier matters of the law: which we all should respect, remembring there is a necessity laid vpon vs to Liue well: we runne for a wager, we fight for a garland.

Mat. 23. 23

In seeking to repaire deuotion & piety, which this world hath wel neare lost, we will bee as ready as themselues, and in honouring our Lorde Iesus Christ, who hath honoured vs all, wee will goe with thē hand in hand: wee hope one day to see

the goodnes of the Lord in the land of the liuing, howſoeuer vncharitable, vnprieſtly, and vnchriſtiã Cenſurers in manie ſpitefull Pamphlets giue out againſt vs. Tis true, the ſinnefulnes of this age is great, with ſighing hearts we wiſh it were otherwiſe, and with the Publican ſay, *Now God be merciful vnto vs, for we are ſinners.* But ſirs, are we alone in this defect of godlines? Your own Writers will tel you, no: happily, your own experience can tel you, no, ſeeing iniquity like the darknes of Egypt, hath ſpread it ſelf ouer the face of the earth.

Would

VVould to God this bitternes were left on both ſides. When Michael fought againſt the Dragon, Michael and his Angelles fought, they fought not angelsagainſt angels: ſhould wee fight chriſtians againſt chriſtians? Moyſes would not haue an Hebrew ſmite an Hebrew. There is a common aduerſarie of vs all, who lyeth in waite like a ſubtle ſpie, whoſe deſire is to make diſcorde and trouble in earth, becauſe he can trouble heauen no more.

VVell let buſie medlers content themſelues, & ſerue God humbly in

their calling, let them ceaſe to trouble thepeace of this Church and common wealth(which Ieſus Chriſt long continue) remembring that of Gamaliel, *If this counſell bee of men,it will come to nought, but if it be of God,youcannot deſtroy it.* Sufficient to ſaluation, & that which euery well diſpoſed man may vſe to his ſoules health, is truely taught by the grace of God;not withſtãding, ſome turne the grace of God to libertie: the beſt meanes to reſtraine this libertie are dayly wiſhed, and ſome good ſucceſſe would enſue, if euerie one woulde

apply himselfe to the exercises of Christian piety in his own practise.

VVere we no other but plaine natural men, God giuing vs season and vnderstãding, we are hence moued to passe our time orderly whilest wee are here. It is our common saying, *Better vnborne, then vntaught*: but beeing christian men, mercifull Lord, that we should not remember the happy hope we al haue, or ought to haue.

In the Articles of our Creede, we mention an euerlasting life after death, and acknowledge a iudgement to come: O

good God, that we ſhold liue, as if Hel fire were no other but a poeticall fiction. Aſſuredly, wee doe our calling open iniurie, acknowledging the holy, catholike chriſtian faith, when our profeſſion promiſeth one thing, and our practiſe performeth another.

Is it not wonderfull, that we ſhould euen forget whoſe creatures wee are, yet this wee doe: all know their beginning was from God, and that after a while in God they muſt ende. Now for to ſpend this ſpace between the beginning and the end, in vndutiful ſort toward

ward him, were in very reaſon vnreaſonable.

The Apoſtle S. *Paul* ſpeaketh of ſome men, who indeed confeſſe God, but by their wo kes, ſaith he, they deny him: ſo God is deniedas by euil words ſo by euill works. *Tit.* 1.16.

The old VVriters tels vs of a kinde of people, called *Onocentauri*, *& Hippocentauri*, which in one part haue the forme of mé, in an other of beaſts: what other are they, who as men, haue a part rationall, but as ſenſuall men, are indeed beſtiall? doe they ſo much as bethink themſelues, that man is a creature capable of hap-

pi-

pines? If Adam were aliue to name al things, as at the beginning, is it liklie hee would call them Christians, that is, a people dedicated and consecrated to the seruice of Iesus Christ? Shoulde wee flatter our selues, & so in the end deceiue our selues? Why, *There is no condemnation to them that are in Christ*: true, there is none to them, saith he, *Which walke not after the flesh, but after the spirite*. Hath the bloud of Christ clensed vs from all our sinnes? then from the sinne of securitie, saieth S. Austen. It is not a bare Historicall Faith that

Rō. 8.1.2.

bringes vs by and by to Heauen, howſoeuer wee walke on in the vanitie of our mindes: S. *Paul*, ſaieth, *We haue not ſo learned Chriſt*, as if, our learning of Chriſt doth teach vs an other leſſō then ſo. *Eph. 4.21*

VVhen wee ſee a vineyard well manured and ordered, we by & by ſay, It hath a good Keeper: ſhall wee not ſay the ſame of a life well ordered? It is a glory vnto the vine, when the branches are fruitfull; it is a ioy vnto the Father, when the ſon is dutyfull: wee are the branches, Chriſt is the vine; we are his children, he is our Father, Father

Ephe. 4. 6.

which is aboue al, throgh all, and in vs all. Being Christians, wee are the Lordes heritage, and the Lords heritage should be holy vnto him, wherfore the name Christian, sayth an ancient Father, is a name of iustice, a name of goodnesse, a name of integrity, of patience, of humility, of innocency, of piety, and hee rightly beareth this name, who neuer beareth malice in his heart, who followeth Christes doctrine and endeuoreth Christes exãple, that blessed patterne for imitation.

The skilfull painter, hauing now proposed vn

to

to himselfe some excellēt worke, all his study and care is to expresse in as liuely manner as hee can the form laid out before him: The life of Christ our Sauiour according to his humanity is laide out before vs as a goodly table, our best arte and industrie is required to worke according to this forme, and to labour seriously vntill Christ bee formed in vs, as the Apostle speaketh, that is, vntil some form or resemblāce of Christ appeare in vs, who beare his name, for the feature of the Father is often seene in the face & countenaunce of the

Gal. 4. 24.

child.

Rude worke, God knowes, make they, who neuer eyther regard the pattern ſet before them, or any way reſpect the well ordering of the pencill, & ſo draw ſuch monſtrous and ougly formes, as themſelues may be ſory to ſee: ſhoulde I call him a Chriſtiã, ſaith one, in whom there is no act of chriſtianity, no conuerſation of iuſtice, who oppreſſeth the miſerable, who maketh many poore to make himſelfe rich, whoſe mouth is polluted with vntruthes, and ſo forth? whome do proud men faſhion or ſhadowe

Aug. de Ciu. Chriſt

out leſſe then the ſonne of God, who humbled himſelfe that wee might be exalted? whome doe reuenging ſtomacks leſſe reſemble then him, who meekely prayed for his enemies? Chriſt ſayeth, *Haue I beene ſo long with you, and haue you not known mee?* *Iohn.* 14. 9

To call our ſelues a little to a conſideration of that which is comely, an inſtinct there is ſaieth the Philoſopher, euen borne with vs, which is wont to moue all men naturallie, to deſire to learne or attaine knowledge: now what learning more behouefull then that which *Ariſt. metaphyſ. lib. 1. chap. 1.*

inſtructeth vs ſo toliue in this world, as we may liue eternally in the world to come? wee often ſtudie many artes, ſometimes onely to know (ſaieth S. Bernard) which is curioſity, ſometimes to bee knowne, which is vanity, the art of artes, to liue wel, is little thought vpõ, much leſſe ſtudied: wee are borne, yea and wee drawe to our end too, (as the VViſeman ſpeaketh) and ſhew no token of vertue.

Sometimes by fittes, we prayſe deuotion, but neuer ſettle our ſelues to practiſe it: now and thé wee caſt out a little com-

men-

mendation of godlines, but we leaue, when wee come to the ſolowing of it: like daſterdly ſouldiers that can rayle vpon their enemies, we ſpeake againſt vices, but neuer take armes to encounter them: happily wee can talke of a chriſtiã courſe, but in ſhort time wee are ſuch ſtraungers to al wee ſpake of, as all comes to nothing, as if wee onelie dreamed of ſome thing to bee done, now al vaniſheth. In our beſt moods wee ſeeme to bee willing to *Learne to Liue* chriſtianly, marie, we complain we haue none to teachvs, or if wee haue, who are

there we ſay, in this world (ſo barren of piety) that by their example wil come foorth, and goe before vs? It cannot be denied, that wee are as much (if not more) moued by good examples, as wee are by good inſtructions, but what ſaye wee to that teacher, who hath both examples and inſtructions!

Then looke wee vnto the life of Chriſt, ſaieth S, *Chriſoſtom*, and wee ſhal finde it the Philoſophie of the ſimple, the nurſe of young men, the meate of ſtrong men, the buckler of weake men, the phificke of ſicke men, the

booke

booke full of diuine instructions, fitte for all men.

Aug. de discip. chris

Thoſe who apply them ſelues (ſaith S. Auſten) to any of the liberal artes or ſciences, are wót to make choice of ſome eſpeciall Author, whoſe preceptes before other they obſerue and follow: what better author then the author of all righteouſnes? what better learning then that of which Chriſt is the teacher, his church is the ſchool, thoſe which learne are chriſtians, that which is learned is religion, and the ende of this learning is to liue eternally? Againe, whereas

examples are likened vnto liuing lawes, what example more liuely then the life of Christ? It is ſaid that the deuoute life of a certaine holy man in Egypt in his time brought many others to obſerue the ſame holynes, if the example of a good man coulde auaile ſo much, what ſhould the example of the ſonne of God do? wherfore no better form for direction to chriſtiãs in *learning to liue*, then euermore to haue before them the life of Chriſt, *Nunquam errat* (ſayeth S. Ierome) *qui veritatem ſequitur, illius exemplum imitemur, quem omnes fate-*

Hier. de bemod. Siuẽ.

mur

mur imitandum, hee neuer erres who followeth the truth, him let vs follow, whome wee al confesse ought to be followed.

Wherefore in the setting downe some plaine and brief maner of *Learning to Liue*, me thought there was no better method, then onely to mention the most diuine Actions of our Redeemer, that not so much my small labours, as the life of Christ might lay down vnto wel disposed christians a forme of *Learning to liue*. The more ample and exquisite dilating hereof I leaue to greater Clerkes, my selfe am

content for this time being required where I might not denie, as beefore of *Learning to die*: so now to treate somewhat of *Learning to Liue* & in both to submit my imperfections to better iudgement, and my meaning to the honeſt minded, who are wonte to take good meaning to the beſt: take therefore Gentle Reader this treatiſe for our better chriſtian Learning, to Liue chriſtianly as wee ought, taken out of the life of Chriſt, the beſt patterne for imitation, that euer this world had.

To them who are

passing

passing through darke places, any light bee it neuer so little, may stand them in stead: To him who wandereth in vnknowne wayes, any small direction is acceptable, be it neuer so small, so it point him towardes the way wherein hee shoulde passe: The traueller in a forraine countrie, meeting with somebody that speakes his natural Language, though it bee but harshly, yet it is some cõfort vnto him: We often passe in the darkenes of our sensuall desires, and are some times blinded in the mistes of worldlie vanities, wee straye wee

know

know not whither, any ſmall light, the leaſt direction may in this caſe ſomewhat helpe vs: wee are ſtrágers in this world and from home, as the 2.Cor.5.9 Apoſtle ſpeaketh, to heare ſomewhat of our natiue Language, that is to ſay, of heauen, & heauenly thinges, though it bee in the meaneſt manner, yet it may ſomewhat affect vs, eſpecialy, our affections being homeward.

Toby had an angel to direct him in his iourney foorth and home, when *Toby* was returned to his Fathers houſe, the angel left him: wee haue in our

iour-

iourney to heauen more then an Angell, yea the Lord of Angels Christ Iesus, by his example of life to goe before vs, and his grace with in to strengthen vs: if wee follow him he will bring vs safe and sound to his, and by him, to our fathers house; will he there leaue vs? No, hee will there tarrie and reioyce with vs, and we with him. If it bee said, how should our weaknes come neere him to whome all things were possible by reason of his power? The answere is, our good endeauours are acceptable. If we fancie vnto our selues

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a ſecure eſtate in that we are called Chriſtians, it is ſhewed we are far wide, and how, (if in deuotion we would ſee our ſpirituall paſſage from the life of grace, to the life of glorie, and obſerue that happie Chriſtian courſe which tendeth vnto a thriſe happie end) we are directed vnto the vertues of Chriſt all a long, from vertue, to vertue. If wee would know whereunto all his ſayings & doings, his words, and workes did tend, it ſhall appeare in the application that al were for our inſtruction: ſometimes for the confirmation of our faith, &

ſometime alſo for the direction of our life. If wee will heare the veritie of the reſurrection confirmed, which is the ſtaie of vs Chriſtians, wee are led to the reſurrection of Chriſt. If of our aſcending, wee are moued to conſider the efficacie of his. All theſe, as we confeſſe with the mouth, and beleeue in the heart, ſo wee muſt expreſſe in our liues, or our belieuing is no belieuing. It is ſaid of *Marie Magdalen*, not that ſhee profeſſed much, but *Multum dilexit*, ſhe loued Chriſt much, faith & hope are buſie aboue in heauē, charity is ther to, & yet is

diligently heere beneath in earth.

Many Christians, I doubt not, there are in the world, who thinke within themselues, had they liued but neere Christ their Sauior, when hee was conuersant here in earth, how willingly would they haue left this world with all the desires thereof, to haue beene his followers? What loue what seruice, with Marie would they haue done at his verie feete, and with what affection? Christ the treasure of our hearts is aboue in heauen, his followers are wee in earth, while we obserue his pre-

cepts,

cepts, expreſſe his vertues, imbrace his merits, extoll his mercies: wee doe him ſeruice, and ſeruice of loue, when wee are downe in deuotiõ at the footſtoole of his mediation, we honour him who hath ſo much honoured vs with ſo high a title, (for of Chriſt are wee called Chriſtians to haue part with him) *When our light doth ſo ſhine before men, as we glorifie our father which is in heauen.* Mat. 5. 16 which light ſheweth that our happineſſe is folded vp in the boſome of hope.

And this is briefly the ſumme (*Good Chriſtian Reader*)

Reader) of that which is mentioned more at large in the treatise following of *Learning to Liue*, which learning onely teacheth to become good men by the grace of God. It now remaineth that wee all applie our selues to the practise thereof. Time wil away. Hippocrates exhorting some to the studie of that learning which doth cõcerne the health of the bodie, would haue them make all possible expedition they could, his reason was, *Ars longa, vita breuis*: Art is long, life is short. The same may be said of that Arte which concerneth the

health of the ſoule. Should wee waxe white before we begin? GOD for bid. *Here wee follow Chriſt in the ſtate of grace, hereafter wee ſhall raigne with him in the ſtate of glorie.*

In the meane while, plaine dealing is beſt on all parts, *Recta fidei rectam conuerſationem*, to a right faith, ſaith S. Auſten, let vs ioyne a right conuerſation: yea, and let vs all ioyne together who are Chriſtians to meditate deuoutly of the life of Chriſt: for were the life of our Sauior more thoght vpon, wee ſhould ſoone haue a better worlde

Aug. de Ver. Apoſt.

then

then wee haue, and men would more remember an other world then ordinarily they doe. *The birds of the ayre haue neſtes, and the Foxes haue Dennes, but the Sonne of man hath not where to lay his head,* Whats that, ſaith Saint Auſten? Marie ambicious, and ſoaring deſires, ſubtill and vngodly deuices, haue Neſtes and Dennes in our harts, but a remembraunce of our Lord Ieſus, which ſhould take peaceable poſſeſſion of our ſouls, can haue no entrance at all, in which caſe wee rather want teares, then cauſe of teares.

To conclude, the ſpeciall meane in helping to reforme what is amiſſe thisway, as hath bin now ſaid: is, that euerie well diſpoſed Chriſtian, who keepes a carefull watch ouer his ſoule, and is deſirous to liue worthie of his calling here, vntill he come to liue eternally) beginne with the beſt attention, his beſt deuotion can yeeld, to take a diligent ſuruaye of the life of Chriſt, whoſe ſoule-ſauing loue, is the Loadſtone of our hearts: whoſe ſayings and doing are a lawe vnto our liues, a lanthorne to light our ſteps, the guide

to direct our iourney, the Compasse, to steere our Shippe, and last of all the iudge, for to ende our controuersies. As the iust liue by faith, so the iust liue the life of faith. Now they liue the life of grace one day they shall liue the life of glorie.

It is Christ, and Christ alone, who hath made a full and ioyfull satisfaction for our sinnes.

The God of patience

and

and consolation, make vs followers of God, as deare children: and grant that we bee like minded one towards another, after the example of Christ Iesus, *Amen.*

Ephe.5.1.

Rom.15.5

If ought bee worthie of thy obseruation, good Christian Reader, remember it is Gods: if otherwise, it is mine owne.

Christopher Sutton.

The Contents of the Chapters.

1

AN exhortation moning euerie deuoute Christi-stian to the often meditation of the life of Christ.

2

That the life of a Christian should bee passed ouer in this worlde in a holy and vertuous conuersation.

3

That the ende of a Christian life is endlesse felicitie in the world to come.

4

That the best direction to this end, is to follow the example of Christ our Saviour, who was not onely a sacrifice for sinne, but also the most perfite patterne for imitation.

5

That this example of Christs life should euer stande before the eyes of our minde, for our better direction in all our wayes.

6

The first vertue to be learned in the life of Christ which was his humilitie.

7

What we learne by Christes leading into the wildernes, his fasting, and tempta-

tion there.

8

Of Christes great compassion towardes the state of man, his continuall doing good in the worlde, and what instructions we hence learne.

9

How little our Saviour esteemed popularitie and glorie of the worlde, and how by his example wee learne to do the like.

10

Of Christs continuall labours and travailes in the world, whereby wee may take a survay of our Christian condition.

11

Of his teaching the multitude, and his actions before hee

taught, which dooth also teach vs what wee should doe.

12

Of Christs visiting the sicke, his feeding the hungry, and curing all that came vnto him, which doth lay before vs a most absolute rule of shewing pittie and compassion.

13

Of the great meekenesse of the Sonne of God, in bearing the reproches of the world, an instruction vnto vs of suffering patiently.

14

Of Christes most milde and peaceable conuersation amongst men, which is our Christian direction of pas-

ſing our time ſo in this world.

15

Of the name of Ieſus.

16

Of Chriſtes teaching his diſciples to pray, and the tenor of that diuine forme of prayer ſo often to be vſed of all deuout Chriſtians.

17

Of Chriſts often praying, and ſpecially in the Garden, when his ſoule beganne to waxe ſorrowful, and what feruency in deuotion, we hereby learne.

18

That Chriſtian men may take comfort amidſt the calamities of this life, by that of our Sauiour. Iohn, 14. 1

Let not your hearts be troubled: *where hee armeth his Disciples with consolation against troubles,*

19

How that our Saviour exhorting all that would follow him, to denie themselues, and take vp their crosse dayly, doth concerne vs all that beare the name of Christians.

20

That Christian men ought to liue in all orderly and dutifull obedience to princes and gouernours,

21

That Christians may enioy earthly commodities, and possesse riches, but how they

should be affected towards them.

22

How Christ exhorteth to forsake father and mother, and all for his sake.

23

Of Christes many myracles, and what wee learne by them.

24

What wee learne by Christes most diuine wisedome in answering his aduersaries, and all that came vnto him,

25

Of Christ our Sauiour, what he did vpon the Sabaoth, and Festiuall dayes, and what Christians may gather for the obseruation of

the same.

26

Of Christs weeping ouer Ierusalem.

27

Of his passion and suffring vpon the Aultar of the crosse, for the sinnes of the world, and saluation of our soules: how often, and with what deuotion all Christian men should meditate hereof.

28

Of Christs resurrection from the dead, and how the veritie hereof doth much strengthen our Christian faith.

29

Of Christs Ascension vp into heauen, besides many good instructions, how hereby

our hope of ascending is confirmed,

30

Of the comming downe of the holy ghost, and how wee should in all Christian manner entertaine this diuine spirit, into the mansion of our soules.

31

How that exhortation of our Sauiour Christ, Iohn. 12. 23, Walke while yee haue light, least darkenesse come vpon you, doth appertaine vnto vs Christians.

32

How that, inferred vppon the parable of the ten virgins, Mat. 25, 13, Watch therefore, for you know neither the day nor houre when

the ſonne of man wil come, doth expreſly appertaine to all Chriſtians in this life.

33

A louing conference had with Chriſt, and the deuout Chriſtian man, touching the ſtate and ioyes of the life to come, promiſed to them that learne of Chriſt, and follow him in this life.

FINIS.

Disce Viuere.

Learne to liue.

The first Chapter.

An exhortation mouing euerie deuout Christian often to meditate of the life of Christ.

Whilest I was musing (saieth the Prophet) *the fire kindled*, what was this fire but the loue of God? what was this musing but the bellowes to blowe the sparkes, and kindle the flame of *Dauids* affection? which affection bred desire, which de- Psal. 39. 3

sire, which desire caused loue, which loue cleane carried away his heart, to the testimonies of Gods law, in ỹ he said: *Lord what loue haue I vnto thy statutes, all the day long is my studie on thē.* Whereby we see that among the exercises of a deuoute and religious life, there is none more profitable, none that is wont more to eleuate or to lift vp the minde to a higher degree of perfection, then meditation. In meditation, what doth more moue man to loue God, then the reuoluing of his benefites? Amongest these benefies, was there euer any comparable to that, *So God loued the world, that he gaue his onelie begotten sonne, that whosoeuer beleeued in him shoulde not perish, but haue life euerlasting?* So then, to meditate of the life of him by whom we haue eternall life, is the verie life of life. What is there founde that can more arme vs agaynst the vanities and allurements of

Psal. 119 17:

Iohn 3. 16

the

the worlde, like as against the tribulations and aduersities of the same, then continuallie to haue before the eyes of our minde the memorie of his doings, and sayings, of his suffering and satisfaction made for the redemption of our soules?

2 In which Christian meditation so many vnlooked for motiues to loue God do occur, when the deuout soule doth recount the ioy and inexplicable happinesse whereunto all dooth tende, as they may seeme not onely infallible testimonies of grace present, but after a sort, gladsome presages to the beleeuing heart, euen of future glorie that is to come. *Abraham* sawe Christ when the couenant was but promised, and yet it reioyced his heart: wee see him now the couenant is performed, and shall we not reioyce? *Simeon* was a happie man, who sawe him with the eyes of his bodie, and the faithfull are as happie

Ioh. 8, 56

Luk. 2, 30

who see him with the eyes of their soule. It was a ioy to those eye-witnesses who once beheld him in the flesh, and no lesse ioy is it vnto faithfull beleeuers, who still behold him in the spirit.

3 Euery man (sayth *Seneca*) that listeth to apply himselfe to reading and meditation, may haue priuate conference with *Zeno*, *Pythagoras*, *Aristotle*, *Theophrastus*, and the Authours of good artes, hee shall finde them all at leysure to commune with him. But a thousand times more truely may it bee sayd of the deuout soule, that shee may dayly commune and conuerse with Iesus Christ the Authour of her happinesse, in calling to minde his sweete loue mixed with so many labours, the scarres and markes of his suffering, which she may behold, his diuine preceptes which shee may obserue, his louing comforts which shee may receyue in all distresses how great whatsoeuer.

Seneca de breuitate vitæ.

4 Is it not more acceptable to ſee God with the ſhepheards at Bethlem, when the Angels brought him with a ſong from heauen, then with *Moyſes* keeping his ſheepe, when hee was flaming in the fierie buſh? To heare him vpon mount Tabor to preach bleſſednes after bleſſednes, then vpon mount Sinah, when for lightning and thundering it was preſent death for the people to approch? Is not the caſe altered? It was ſaid as a teſtimonie of the loue of God, Did euer God come ſo neare a Nation when hee ſpake to the ancient Iſraelites by *Moſes* his ſeruant, how much more then may it bee ſayde when hee ſpake vnto his people by Chriſt Ieſus his ſonne, Did euer God come ſo neare a people? Did he euer ſhew ſuch loue ſince the foundations of the worlde was layde?

Luk.2.16

Exod.3.2
Matth.5.1
Exod.19 18.

5 Wherefore what better meane of enioying heauen be-

fore heauen, then to call to mind the incarnation of the sonne of God, his natiuitie, his circumcision, his fasting, his praying, all his labours and trauails, his curing the sicke, cleansing the leapers, dispossessing the diuelles, raising the dead, his preaching, his teaching, his compassion towardes all, and after all, his most innocent (yet sharp) suffering for the sinnes of all. How should wee often in soule goe with the wisemen to *Bethelem* being directed by the starre of grace, and there fall downe and worshippe the little king, there offer the gold of perfect charity, the franckincense of deuotion, the mir of penitencie, and then returne, not by cruell *Herod*, or troubled Ierusalem, but an other way, a better way, vnto our long and happie home.

Luc. 2. 16. Mat. 2 11

Luc. 2. 48

6 How should she seeke him sorrowing with blessed Marie, and neuer leaue seeking vntill we find him? how should we ac-

com.

cõpany him with the Apostles, beholding him doing wonderfull miracles, how should wee with the women follow him vnto the crosse, and there condole his most bitter, yet blessed passion, how should we descend in meditation whither he descended, rise early with *Marie Magdalen*, come to the Sepulcher and see his resurrection, with the men of Galely wonder at his ascension vp into heauen, and with ioyfull admiration expect his comming againe in the same forme he ascended? last of all, how should we with the disciples continue in prayer, tarrie at Ierusalem, or the vision of peace sõblably with the church waiting for the comming of the holy Ghost from aboue?

Luc. 23. 27

Luc. 24. 1

Act. 1. 4. 10

7 The more we loue Christ, the more we meditate of his loue, where our treasure is (that is, the thing we most effect) there are also the cogitations of our hearts, what greater treasure the

in Christ the verie Mine where doth lie millions of treasures? on whom should we rather bestow our heartes then vpon him, or where our best labors, thē where the best reward of labours is had? where in the whole world shalt thou sooner find true humilitie, perfect charitie, obedience patience without example, prayer, with many coadioyned and allied vertues, then in the life of him who was the Lord of vertues? consider how humbly he behaued himselfe in the world, how fellowlike with his Apostles, how mercifull was he to the poore who seemed his speciall familie, he despised none although leapers, he flattered none though rich and neuer so glorious, free was he from the distracting cares of the world whose care was his fathers glorie and mans good. how patient was he in bearing reproches, how gentle in answears, thereby to cure and saue the enuie of his

Iohn. 7. 4.

ad-

aduerſarie how compoſed was he in all his geſtures, how readily did he miniſter vnto all, according to that: I am in the middeſt of you as he that miniſtereth vnto you? What ſhould be ſaid more of him who was the ſole mirrour of all the world?

8 To meditate of his moſt diuine life we may take ioy as the Prophet *Dauid* did in the law of God, or as he ſpeaketh of the man that is bleſſed who doth exerciſe himſelfe therein both day and night: or as the wiſe man ſpeaketh, *Write this law vpon the tables of thy hart*, or as Moyſes ſpake, *rehearſe it to thy children, talke of it when thou ſitteſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp: and thou ſhalt binde it for a ſigne vpon thy hand, and thou ſhalt write it vpon the poſtes of thy houſe, and vpon thy gates, and it ſhall be as a Frontlet be-* *Pſal.* 1. 2. *Pſal.* 1. 2. *Prou.* 3. 3. *Deut.* 6. 7. 8.

sweete thy eies.

Should we ceaſe to thinke of him and be wearie to meditate of his life, who was not weatie to do and ſuffer ſo many thinges to reſtore vs to euerlaſting life?

¶ If one ſhould giue a man daily benefites, vpon this condition that he omit not dayly to remember him: if nothing elſe, yet the verie benefits ought to preuaile in this caſe: the daily, nay the howerly, or rather the continuall benefits we receiue ſhould ſtill renew the memorie of him, in whome conſiſteth the beginning continuance and end of all our good, and therefore with the Prophet may wee ſay: Lord ſeauen times a day will we praiſe thee, and of all the mercies of Ieſus Chriſt, we may do by theſe mercies, as the bleſſed virgine did by the diuine teſtimonies which were giuen of him, *Cuſtodiuit omnia in corde ſuo*, ſhe kept or pondered them all in her heart.

Luc. 2. 19

Thou

Thou haſt O Chriſtian ſoule, ſaith Saint Auſten in the life of Chriſt a moſt heauenly medicine to cure all thy defects, what pride is therethat, his humilitie doth not abate? what anger, that his gentlenes doth not lenifie? what couetouſneſſe, that his pouertie doth not ſalue? what hart is there ſo benummed, that his loue doth not inflame? in euerie way here we haue what to behold, what to imitate, what to admire, here we haue what to flie, what to follow. *Aug. de Ver. dom*

10 With the holy thou ſhalt bee holy, and with the perfect man ſaith *Dauid*, thou ſhalt be perfect, walke with Chriſt, and walke in the way of righteouſneſſe, whoſe life is a daily leſſon, and like the booke ſpoken of in the *Apocalips, accipe librum & deuora illum, take this booke and eate it vp*, receiue it from the Angell, or the diſpoſer of Gods miſteries, receiue this Booke open, not as of former *Apoc. 10*

times

times closed and shut, receiue it as from the Sea and land, the Sea of aduersitie, the land of prosperitie, as hauing instructiõs for both.

11 A certaine solitarie man being asked how he passed his time hauing no more bookes about him, answeared, this great booke or frame of the world, is vnto me in stead of many other, wherein I often muse and meditate, nay legibly read the power and prouidence of God.

If he could thus much say of the booke of nature, then what may be spoken of the booke of grace, whereof a holy matron had this testimonie for her high praise that she was said alwaies to haue caried it next her heart, whereby she approched vnto Christ and Christ, vnto her, not onely calling to mind what Christ did in generall for all, but in particuler for her selfe: where shall we see the miserie of man more opened, the mercie of

God

God made more manifeſte, his loue and grace more enlarged, then in meditating of the life of Chriſt?

The louing Captaine would that the ſouldier ſhould beholde the wounds receiued in his behalfe, thereby to take comfort and courage: the martyr calling to mind Chriſt crucified vpon the croſſe, endureth trying and frying flames of greateſt perſecutions ſo patiently, as if the ſoule exiled from the bodie by a diuine meditation, both bodie and ſoule were in part become ſenceleſſe, and made to liue, not where they liue but where they loue, that is to ſay, in Chriſt.

12 This made the holy men of God ſo full of deuotion, ſo great deſpiſers of the world as they were, their chiefeſt care was to meditate of the life of Chriſt. *Feſtus* thought Saint *Paul* had ouerſtudied himſelfe in this learning when all his mind was vpon the world to come, but

Act. 26 24

had

had *Paſtus* knowne the depth of this knowledge, he would haue thought the Apoſtle to haue bin learned indeed, by which he might, and did teach men, by Chriſts nakedneſſe how to cloth them: by his meekenes, how to exalt them: by his praying for his enemies, how to reuenge them, that his ſtripes, his ſpeare, his thornes, his wounds, his croſſe, were more dear and precious then all the diadems in the world. Whē we behold Chriſt in his paſsion, we ſee innocencie ſuffering for ſinne, humility endureing torment for pride, righteouſneſſe for vnrighteouſneſſe, what charitie was that, which amidſt ſo many paines beſought God for the cauſers and actors of his perſecution? what ſilence was that, which vnto falſe accuſors anſweared nothing? what loue was that, which was prodigall of life for his friende? no, for his verie enemies? Neuer was there any ſuch loue as the loue of the ſonne of God

Ioh. 3. 10

ſhewed

ſhewed?

23 Mercifull Lord, what a ſpacious field do we enter, when we cõſider the proiect of Chriſts life? In whome wee obſerue two natures, both reſembled to *Iacobs* ladder, whereof the one part ſtayd vpon the earth, which was his humanitie: the other reached vp to heauen, which was his Deitie. The deſcending Angels by this Ladder are Gods mercies, the aſcending, are our penitent praiers, and therefore Chriſt is the meane whereby God deſcends in mercie towards men, and men aſcende by grace and acceptation vnto God. Wherefore from the firſt moment of his natiuity, vnto his verie aſcenſion into heauen, there was nothing in his life which did not redound to our good: he ſpake no worde, he did no action, but all tended to this end. Saint *Iohn* in the Apocalips ſayth, that hee behelde a certaine tree bearing twelue ſortes of fruits, and gaue *Gē.28,12* *Apo.22.2*

fruit

Apo. 22. 2 fruit euerie moneth, and the leaues of the tree serued to heale the Nations therewith.

This tree was the tree of life, & whō may it better resemble thē Christ the Authour of life, whose sayings were the wordes of life, whose doings were the actions of life. The tree in the middest of Paradise was the tree of life, and so is Christ in the Church: the higher bowes of this tree serue for them that seeke higher perfection, the lower, yea the lowest haue there fruit to refresh all that desire to bee refreshed. We should often call to minde the life of Christ, but when labours and troubles come, when by calamities wee feele that wee haue offended, then wee fall to cōparison: when we indure hunger, we thinke of Christs fasting: when we are tempted, wē think of his leading into the wildernesse, when we suffer reproches, wee call to minde his suffering, and lift vp our hearts to heauen,

Gen. 2. 17

and

and our ſoules to him, who bare our infirmities, and therefore he which indured miſeries, we hope will beſt reſpect the caſe of the miſerable, of whom we may ſay with the Prophet, *Whom haue we in heauen but thee?*

14 Some are not a little delighted to reade the liues of the auncient worthies, of the worlde of *Iulius Caſar, Scipio*, and ſuch other, but theſe may ſooner delight the fancie, then inſtruct the ſoule. Come we to the life of Chriſt, all their conflicts were but ſhadowes, al their glory but froath, all their pompe but miſerie to his conflicts, to his glory, who vanquiſhed when hee was conquered, and ouercame death when he ſuffered death, ſubduing the Prince of darkneſſe with all his power, and with a fewe meane men made a conqueſt ouer the whole world, by a force in outward ſhew cleane contrarie to all victorie, to wit by his worde, which in the ſight of the *Orig. li. 1 con. Celſ.*

world seemed feebleues. What heart is not mooued at the remembraunce of all his worthie actes? who would not celebrate vnto the Lorde a sweet Sabaoth of Meditation, and hither bring all his prayers and prayses? Surely we will do little for him, who hath done so much for vs, if wee keepe not, at least a remembrance of so manie graces, so manie mercies bestowed vpon vs?

Heire, in Regula Sanctimo.

If God sayeth, *Delicia mea cum filiis hominum*, My delight is to be with the sonnes of men. And the godly say, *Delicia nostra cum filio Dei*, Our delight is to bee with the sonne of God. Saint *Hierome* writeth of certain holy women, so deuoted this way, *Vt caro esset pene nescia carnis*, That flesh (saieth he) almost forgat it was flesh, they did so dwell in the contemplation of Iesus Christ, that they seemed in place onely remote, but in affection to ioyne with that holy cō-

panie

panie of the vpper house, to behold the king of kings himselfe in perso sitting vnder the state of glory. One finding the sweetnes hereof, was faine to crie out, O Lord, thy sweetnesse is more then I am well able to beare?

16 Vndoubtedly this meditation will cause the soule to approach vnto Christ, and preferre his loue so much, as it shall take it quite and cleane from the inordinate loue of the worlde, besides many other high and excellent effectes. When Christ communed with *Peter* of loue, the more he spake of loue, the more it set an edge vpon *Peters* loue, when hee said, and replied againe, and againe, *Thou knowest Lord I loue thee.* *Iohn.21 15*

To this increase of loue, it may bee added, how much this also helpeth for the direction of a Christian life: hee is borne a poore infant, O blessed pouerty: hee is euer doing good, there is the vertue of most perfect hou-

tie

tie: hee is despised of men, and endureth all, O exceeding patience, hee is crucified and yet prayeth for his crucifiers, O wonderfull charitie, being God from euerlasting, hee becomes obedient vnto death, euen vnto the death of the crosse, O singular humilitie, how may we arme our selues by a meditation of these vertues, against the assaults of sinne, which are readie to carrie vs away as captiues to all impietie.

Prou. 3. 6 17 *Salomon* sayeth of Wisdome, *Apply thy heart vnto her, and she shall direct thee in all thy wayes.*: the same is saide of the Authour of all Wisedom, Applie thy heart vnto him, and hee shall direct thee in all thy goings: we cannot sufficiently meditate of him, in whom consisteth the accomplishment of our happinesse to come.

Plut. in Vit. Thes. Stories make mention that the Athenians so highly esteemed *Theseus*, that in honour of

his

his memorable acts, they erected a place called *Asylum*, whither the poore and distressed repairing, might find refuge. How God hath exalted our Lord Iesus vnto the right hande of his throne in glory, and there for his sake erected an *Asylum* of grace, whither all sorrowful and afflicted minds repayring may plead priuiledge, saith in him doth rest vs as much. When the accuser of the brethren doth lay a remembrance of their sinnes vnto the charge of Gods chosen, & thereby seeketh to cast them downe by despaire, by and by they flie to meditate of Christs loue, and how all sufficient a sacrifice hee was for the satisfaction of their sinnes, and how readie hee is to imbrace in the arms of his mercie, and couer vnder the shadow of his winges: all that crie and come vnto him.

Who would cease to conuerse often, and to be conuersant as it were by meditation

with so louing a redemer? when good friends often breake their mindes each to other, it is a meane to encrease amitie, but on the contrarie, when they seldom or neuer haue conference, or thinke litle one of an other, they grow in time strangers: we breake off from Christ so deare a friend and enstrange our selues hauing not the last occasion offered, when we neglect his societie, refuse his companie, care not for his conference, nay seldome or neuer, so much as think of him, as we ought.

¶ 9 Would we haue a president of all perfection to stand before vs? why *Salomons* wisdome is but ignorance: *Samsons* strength, but weakenes: *Hazaels* swiftnes, but slownes: *Mathusalems* age, not a day, being once compared with the perfection of the sonne of God. The loanes which Christ tooke were but few in number, but when he brake them, and his disciples

Mar. 6. 38
Lu. 9. 16

distri

distributed them, they did exceedingly encreaſe and multiply.

The life of Chriſt wherein at firſt we conſider his loue, his power, it ſeemes not ſo much, but falling to meditate hereupō, and to diſtribute it, as it were amongſt faithfull beleeuers, it increaſeth ſo wonderfully as wee can onely ſay with them in the Goſpell, *we neuer ſaw it after this faſhion*, in effect, we neuer thought it ſo admirable

20 The people in the wilderneſſe had a cloud ouer them to direct their paſſage towards the land of promiſe, as the cloud moued, they all moued, that ſtanding, there they ſtood: wherfore, full they looked vnto the motion of the cloud which was their loadſtarre all the way; wee haue for our iourney not a cloud from heauen, but the life of the Sonne of God ſitting now at the right hand of the Father in heauen, vpon whome the eie of our *Exod.* 13. 21.

soule euermore fixed we goe forward and stay as this heauenly direction shall giue vs ayme.

21 Last of all, how mindfull we should be to meditate of Christ, not only in respect of the time present, but chiefly for the time to come: this was in Saint *Pauls* thought when he thought of his departure hence desiring to be dissolued and to be with Christ. *Iacob* leauing the world his mind was vpon *Shiloh* or on him whome God would send, when he said, *Expectabo salutare tuum*, Lord I will wait for thy saluatiō, O Iesu saith St. *Austen whether I speake of thee I write of thee, I read of thee, me thinkes I am present with thee*, as if a remembrance of his redeemer did wake with him, and sleepe with him, yea such a remembrance, as slept with *Steuen* who calling on the name of the Lord Iesus, and commending his spirit into his hands he sleeping died, or dying slept.

Gen 49. 18

Aug. med.

22 The law was a ſhaddow of good to come, this good was Chriſt, when the Sunne is behind, the ſhaddow is before: whē the Sunne is before, the ſhaddow is behind: ſo was it in Chriſt, to them of old, the Sunne was behind, to vs before, and ſo now the ceremonies of the law are behind and left.

The Fathers eate Manna in the deſert, we haue the liuing bread which came downe from heauen, they were all baptiſed vnto *Moyſes* in the cloud and in the ſea, they did all eate of the ſpirituall meate, and all drinke of the ſame ſpirituall rocke, which rocke was Chriſt. In bleſſing their poſterities the Patriarks mentioned the promiſed ſeed, in comforting the diſtreſſed, the Prophets, foretold the Sauiour to come, all their ſolemne ſacrifices were but ſhaddowes, and ſignes of ſome excellent ſubiect, their many hymnes and diuine ſonges were

1. Cor. 10 1.

reioycings at his comming before he came, in their highest deuotions nothing was more mentioned thē that God would respect his people, and Abraham to whome in mercie, the multiplying of the same mercie by the promised ofspring, was mentioned: so by this we see, the faithfull all a long minded nothing more then him, in whome all the natiōs of the earth should be blessed.

23 For the beleeuers vnder grace, so much should they bee addicted to meditate of him who wrought the worke of their blessed redemption, as that they should haue their hearts repleniſhed with a daily and incessant reuoluing of the same, wherfore they are said with the blessed virginto be euen the mother of the Sonne of God, she conceiued him in her womb, they in their faith: she nurst him, they nurse him, the word was incarnated in her, the word is incarnate in thē:

Mat 12. 50.

she was his mother according to the flesh, they according to the spirit.

Now can the mother forget her child (saith the Prophet?) or should beleuers forget Christ which is so neere and dear vnto them: the Angels said vnto the sheapheards, *Vobis natus est*, hee is borne to you, but in this mistery it may be said vnto the faith full, *In Vobis natus est*, he is borne in you: *Sarah* to her great consolation after her long barrennes, conceiued *Isaacke* her ioy, the faithfull after their loue of earthly things applying themselues to this diuine meditation, conceiue Christ Iesus their ioy. *Gen.* 20. 30

Chap. II.

That the life of a Christian should be passed ouer in this world in a holy and vertuous conuersation.

IT is the maner of Princes and gouernours, forthwith vpō their inuestures to places of greatest dignitie, seriously to recount with thēselues, to what authoritie amongest men God hath called them, what to doe, how to gouerne, and in conclusion which way to demeane themselues, like themselues: that is to say, aunswerable vnto their place and calling. This care wee finde to haue beene in king *Salomon*, who besought God before riches and honour, to giue him an vnderstanding

2. *Cor.* 1 10.

heart,

heart. No leſſe regard ſhoulde a Chriſtian man haue, whom God in mercie hath called to the ſtate of grace, no leſſe regard, I ſay, ſhould hee haue forthwith to ſit downe and conſider for what cauſe he was redeemed, to what end, what will one day bee required at his handes, vppon his returne by him that ſent him hither, and herevpon to applie himſelfe to walke as the Apoſtle ſpeaketh, worthy of his vocation wherevnto he is called, with all humbleneſſe of minde, & breake out into that of the Prophet, *What ſhall I doe vnto the Lord for for all the benefites that hee hath done vnto me?* *Ephe. 4. 1* *Pſal. 116 11.*

2 When *Naaman* the Syrian was healed of his leproſie, and ſawe that by the power of God hee was become a ſound man, hee was ſo moued to acknowledge this benefite, that well his bodie might bee in the houſe of *Rimmon*, a falſe god, yet when hee came there hee *2. Reg. 5 18.*

made a solemne vow, the knees of his soule should bowe to the true God, whom hee perceyued
*Mat.*8.15 to haue done him good. When *Peters* wiues mother was cured of her Feuer, shee rose vp and ministred vnto Christ, when the people sawe the care of *Iosuah*,
*Iosu.*1.16 which hee vndertooke to bring them into the lande of Canaan, they all said as it were with one heart, *O Iosuah all that thou commandest, we will doe, and whither soeuer thou sendest vs, we will goe.* Wee haue receyued a greater cure then euer *Naaman* did whē he receyued the cleansing from his leprosie, or then *Peters* wiues mother, when at Christs worde her feuer left her, some bending of our hearts, some ministring vnto Christ should bee remembred, and let our *Iosuah* haue his due, who is leading vs to the land of promise.

3 When Zacharie mencioned the loue of God in visiting and redeeming his people, in

rayfing

rayſing them vp a mightie ſal-
uation, in deliuering them from
the handes of their enemies, firſt
ſhewing what God had done
for them, hee then conſequently
annexeth the ende of all, and
what they ſhould do to God, to
wit, *To walke before him in holi-*
neſſe and righteouſneſſe all the
dayes of their life. Luk. 1. 73
This the Apo-
ſtle ſheweth in more expreſſe
wordes at large, *The grace of*
God hath appeared, that bringeth
ſaluation vnto all, & teacheth vs
that we ſhould deny vngodlines &
worldly luſts, & we ſhould liue ſober
ly and godly in this preſent world,
looking for the bleſſed appearance
of the glorie of the mightie God,
and of our Sauiour Iesus Chriſt. Tit. 2. 12
Thereby ſhewing our firſt en-
terance into grace, and there-
with the workes of grace, and
then in order the appearance of
glorie. For what elſe doth
grace require but the workes of
grace, and therefore we beſeech
God, that we fall not amongeſt
theeues, as the man that paſſed

betweene Ierusalem and Iericho, which woulde spoyle vs of this precious garment, and the true vse therof, *Lord* (saith Dauid) *keepe thy seruant from presumptuous sinnes, that they get not the dominion ouer me*. What should the children of light haue to do with the workes of darknesse, what shoulde Christians walke according to the flesh, who are by Christ their redeemer regenerate, and borne anew according to the spirit? *Alexander* (saith *Quintus Curtius*) willed that the Grecians & the Barbarians shoulde bee no longer distinguished by garments, but let Grecians said hee, be knowne by their vertues, and Barbarians by their vices. The application is plaine, let Christians be knowne by Christian behauiour.

Luke. 10 30.

Psal. 19 3.

Luc. 16 18.

Rom. 13 12

4 When Almightie-God had brought his people from the oppression of *Pharaoh*, and that they were now towards a lande

which

which should flowe with milke and honie: *Moyses* soberly aduiseth the people after this maner, and telles them what God doth looke for at their handes, *And nowe Israel what doth the Lord require of thee, euen that thou serue him?* If he bee *Deus tuus*, then must hee haue *adorationem tuam*, Is hee thy God, then will he haue thy worship: Saint *Peter* vnto the dispersed Iewes, and conuerted Christians, sayth, You were not a people, but nowe are the people of God, and therefore shoulde walke as the children of God, you are light now, because you are called vnto a doctrine of light, in him who was a light to all that beleeue, *Populus qui in tenebris sedet* (sayeth the Prophet) a people that sate in darknesse haue seene a light, *A light to lighten the Gentiles, and the glorie of his people Israel. The night is passed and the day is at hand let vs therefore cast away,*

Deut. 10 12

1. *Pet.* 2. 10.

Esay. 9. 2.

Rom. 13 12

the workes of darkneſſe, and put on the Armour of light. Al which, as it inferreth a dignitie in that we are called: ſo alſo a dutie is there in this calling required; a ſmall ſinne in the worlde, is notwithſtanding great, in one profeſſing Chriſt.

Bern. li. 2 conſid. ad Eug.

Saint *Barnard* thought it a thing prodigious in nature, to haue the firſt place, & the loweſt life, a high calling, and ſome abiect courſe of liuing: becauſe the calling to place of dignitie, dooth chalenge vnto it ſelfe the greater excellencie. *Quid prodeſt* (ſaith Saint *Auſten*) *Vocare quod non es?* what profiteth it thee to be called the thing thon art not? To beare the title of a Chriſtian and to be in actiõ nothing leſſe? To be a Chriſtian in name, but not in deed, to ſeeme, and not to bee, to haue the voice of Iacob, but the hands of Eſau, one thing in ſhew, but another in ſubſtãce; what doſt thou (ſayth Saint *Cyprian*) ruſh in with a blinde

Aug. de Vit. Chriſtiana.

Cyp. de zelo & liuo

headie

headie zeale thou knoweſt not whether, nor how, extinguiſhing peace and charitie the true lights of a chriſtian life? certainly theſe vices they are as blemiſhes in the face of our profeſsion.

§ *Aulus Fuluius* perceiuing his ſonne gotten vpon the wings of pride, and aſſociating himſelfe with Catelne that fierbrād of ȳ common wealth, comes & takes him a ſide, and ſcholes him after this manner, *Thou vnthrift haue I brought thee vp for ſuch an end?* when we find our affections inclining to foule deſires, let vs ſay vnto our ſelues as *Aulus Fuluius* ſaid vnto his ſonne, *Is this the end why God hath giuen vs our being, and wel being, were we redeemed from ſin* to continue in the luſtes thereof, were we freed from the ſeruitude of the world to become ſeruants of ſo bad a Lord? Why were we redeemed to good workes? ſhould ſo great a price beſtowed for vs be caſt a-

way

way God forbid?

To come to a consideration of our selues, and to call to mind our adoption whereby we are now the children of God, hauing receiued that spirit that makes vs to crie *Abba Father:* if God be our father then must we remẽber that which he requireth ἅγιοι γενεσθε, ὅτι ἐγω ἅγιος εἰμι be you holy as I am holy.

1. Pe. 1. 16

The duty of the child is the fathers honour; we are resembled vnto the branches, and Christ vnto the vine, euerie branch that beareth not fruite, which frutte is good life, the Husbandman which is God *taketh away.*

Ioh. 15. 2.

Psal. 1. 3

we are compared vnto fruitfull trees planted by the water or pleasant streames of Gods graces, & therfore should bring forth fruit in due season: wee may remember the curse of the figge tree that bare leaues, some show only of fruit, & that sentence denounced, *The Axe is laid to the roote of the tree, euery*

Mat. 21. 19

Luc. 3 9.

tree

tree that bringeth not forth fruit shall be cut downe and cast into the fire, the Axe, *death*, the cutting downe, the execution of iustice, the calling into the fire, the sentence of iudgement.

Daniell said vnto Nabucodonazer, which Iohn the Baptist in effect said to euerie one who were fruitlesse, *This tree is thy selfe*, but for the good tree which our Sauiour saith, bringeth forth good fruit it shall be like the green Oliue plated by the house of God. *Blessed is the* man (saith Ieremie) *that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree that spreadeth out her rootes by the riuer, and shall not feele when the heat commeth, but her leafe shall bee greene, and shall not care for the yeare of drought, neither shall cease from yeelding fruite.*

Dan.4.19

Mat.7.17

Ier.17.7

Apoc.10

And thus as the negligent are resembled vnto barren heath or trees twise dead and plucked vp by the roots, as vaine professors

are compared vnto trees which beare leaues, or at least fruit, in shew like Apples of *Gomorrah* which are gone as soone as you touch them, so are the religious and deuoted to the worship of God, most fitly likened to good and fruitfull trees, grafted vpon the true stocke Christ Iesus himselfe, planted in that vineyard whose keeper is the Lord of hosts, and looks for at our hands better then wild grapes.

Esa. 5. 7.

6 In the eleuenth of the Acts and fix and twentieth, were the disciples first called by this name, Christians, a name of great sanctitie, from anoynting, a ceremonie vsed amongst the auncient people of God, vpon none but those whome they accounted holy, and had an holy calling, as their kings, their Priests, their Prophets, and therefore should Christians be as Iohn the Baptist, whose name was holy, whose teaching was holy, whose life was holy, all agreeing in one,

Act. 11. 26.

he

he was a burning light not only burning, ſaith Saint Barnard, as zealous in feruencie, but a light alſo as conſpicuous in charity.

Ber. in Nat. Ioan

But whence, ſaith Iſidor haue we this title? euen from Chriſt are we called chriſtians, ſurely a great prerogatiue, he hath graced vs with his owne name, cleanſed vs with his owne bloud, illightned vs with his owne ſpirit, choſen vs vnto himſelfe as an acceptable people *following good workes.* The Apoſtle ſaith wee are bought or redeemed with a price, if it be ſo, then are we his who hath paid our ranſome, & conſequently are bound to do his will willingly, who hath bought out our freedome: wee are not debters, ſaith he, to the fleſh: as if he ſhould haue ſaid, we are debters and owe dutifull ſeruice to an other Lord, and to liue after his will. Sarah ſaw but Iſmaell playing with Iſaacke, and the ſaid vnto Abraham, put away the bandwoman with her

1. Cor. 6. 20

Rom. 8. 12

sonne, it is not safe for the soule to be dallying with the flesh, cast out the bond woman and her ofspring or desires: the playing of Ismaell with Isaacke; the holy ghost by the Apostles, called a persecution, one saith, *This body of ours will not let vs to be right Philosophers, but sure it is this* corrupt nature of ours, vnlesse we did represse the affections thereof, it would not permit vs, to be right christians.

Ge. 21. 10
Gall. 4. 29

There is a serpent within vs saith Macarius, that will entise with an argument a iucundo, the forbidden tree is most faire, forbidden pleasures, forbidden wayes are most delightfull. Had we (saith Saint Barnard) stoode by, when Adam was betweene the perswasion of his wife, and the precept of his God, when the one said, Adam eate, and the other; *Adam, Thou shalt not eate*, would we not haue cried out, and said, O *Adam* take heede what thou doest, the woman is

Macharius Tom.

deceiued

deceiued, the counsell we would giue to Adam, let vs applie to our selues, and neuer harken to the counsell of the flesh, seeing the condition of Christians is to walke not after the flesh, but after the spirit. *Rom. 8. 1*

The Apostle calleth the desires of the flesh, deceiuable, because they deceiue, and whereas other sinnes are mentioned by one name, this of the flesh is mentioned by many, as adulterie, fornication, vncleannes, wantonnes, shew how vile it is. It is said, fly from sinne as from a serpent, but of all sinnes, fly fornication saith the holy Ghost, for this serpent stingeth to death. *Eph. 4. 22.* *Gal. 5. 19.*

7 But is it credible that christian profession should in any age put on masking attire, and play her part vpon the stage? or that those who bare the name of christians should indeuor like cunning iuglers to cast a mist before the sight of the simple, worke dissimulation in so fine a

web, cast such glosse vpon all, as if all were holy, like hote Meteors in the aire, which shoote and shew like starres, but are in deed nothing lesse: for these, deceiue men they may, God they cannot: nay they may one day find, they deceiued themselues: if they spend an houre or two now and then in godly exercises, though all the weeke after they liue in contention & enuy, they thinke themselues good christians.

In the comædie of Menander there is a Hercules, but not true Hercules; in the course of the world there is a Herod, that pretends worshippe, but intends the life of an innocent babe, there is an Ahab that proclaimes a fast, thereby to compasse Naboathes vineyard, but all is not gold that glisters. He is not a Iew which is outwardly a Iew, neither is that circumcision which is outward in the shew, but he is a Iewe which is one within.

Mat.2.8

1.Reg.21. 12.

Rom.2.29

and

and the circumcision is of the heart, not in the letter, whose praise is not of men, but of God. One man discerneth an other by his habit, God by his heart.

The Arke, saith Origen, was it pitched without onely? no, but within and without: The kings daughter, saith the Psalmist, was glorious, was this glorie outward? no, she was glorious within: The coat of Christ was without seame, the conuersation of Christians should be plaine and honest without dissimulation: least their calling suffer indignitie amongst men.

Orig. in Nub.

Let vaine boasters talke of profession so long as they will, and make religion as they do, a mere talke; vnlesse they shew deuotion to God, humble and charitable behauiour towards men, are the right christians? no verily; whē one ill affected was now about to be sauing his soar fingers, a certaine Phisition, perceiuing by his countenance his

liuer was corrupt, my friend quoth he, seeke to salue that is amisse within.

Mat. 20. 8

Iam. 2. 18

8 At the end of the day, shall it be said, call those discoursers? no, call the labourers, giue them the pennie. S. *Iames* sayth, shew me thy faith by thy workes, I am a mortall man, and cannot search the heart: Hast thou faith, let mee see it by thy actions of life. Is it a liuely faith? Why, where life is, there motion is. Wee are not (sayeth *Cyprian*) Philosophers in wordes, but in workes, he is not a Phisition, which is a Phisition in name. It was saide indeede vnto him that came to the marriage, *Amice*, Friend, but if we marke the sequell, it was in effect said, *Amice & non Amice*, Friend in profession, but nothing so in action, in name, but not in nature, howe camest thou in hither not hauing a wedding garment? Whē you see, saith Saint *Chrysostome*, the leaues withered, you may

Mat. 22. 12

Greg. Mor Chrysost. opere imperfect. ho. 32.

gesse

geſſe the tree is not ſound at the roote: when you ſee the actions of life but ſo ſo, is all well at the roote? Are wee not rooted in faith, the bud, leaſe, the flower, the fruit, all is from the roote. The fire ſo long as it is fire, it hath heate, and faith ſo long as it is faith, it hath effects. Wherefore wee muſt take heede that we deale not with our holy calling, as *Amon* did with *Dauids* ſeruants, whē he diſguiſed them and cut their garments in the middeſt. Let vs not ſeparate that which God hath ioyned togither, a good profeſſion, and a good conuerſation, good learning and good liuing. 2. *Sam.* 10 4.

9 Looke we into the liues of the former Chriſtians, whoſe remembrance wee honour in our verie thoughts, and whoſe vertues we cannot but admire, if we reade their liues, wee ſhall finde that their whole courſe was a continuall exerciſe of pietie: they weere iuſt in promiſe, they needed

ded no other suretie but their worde, moderate in diet, plaine in attire, keeping a Decorum in all their actions. They did not onely with *Simeon* see Christ with their eyes, but also take him vp in their handes, and carie him about in their liues: we are for the most Christians in shew, they were Christians in deede: wee outwardly professe somewhat, but there is a heart within meanes nothing lesse: they inwardly and outwardly weere the same.

Tert. Apo. *Tertul.* setting down ỹ hardest censure of their greatest aduersaries, saith, That excepting they would ie not sacrifice vnto their Idols: their holinesse was such, as it made their verie persecuters to stand amazed at them and to crie out, what a miserie is this that we are more wearie of tormenting, then these men are of enduring torments? nay it made the greatest Emperours themselues to feare more Christians,

as *Herod* did *Iohn Baptist*, because hee was a holy man, and one that feared God.

Saint *Basill* affirmeth that the very beholding of their constancie in suffering, made many heathen men suffer with them. The deuout life of a poore captiue Christian woman, as *Sozomene* writeth, made a king and all his family, embrace the faith of Iesus Christ: and *Eusebius* sheweth, that *Maximinus* the Emperor, could not but wonder to see how sedulous they were in doing good, when their verie enemies were euen consumed with miserie, they tooke from their owne sustenance, and small store they had to relieue them, they buried their dead, and neuer ceased to follow them with the workes of charitie. They were so religious, so humble, so iust, so charitable, as they made great tyrants to giue out Edicts with *Nabuchodonozor*, that none should worship any other god, but

De quad. Marty.

Sozomen. lib. 7.

Euseb. li. 9 cap. 8.

Dan. 3.

the

the God of the Christians. *Iulian* the Apostata writing to *Arsatius* Bishop of Cappadocia, said, *Christiana religio propter Christianorum erga omnes cuiusuis religionis mortales beneficientiam propagata est.* This same Religion which they call Christian, is spread farre andwide by reason of the great beneficēce, of those whom they call Christians doe shew to all mortall men of what religion soeuer. Whence we see that the greatest enemie of the faith of Christ, could not but acknowleege the sinceritie of former Christians, Mercifull Lord, to compare our coldnesse with their feruencie in deuotion, our, negligence with their iudustrie our faint loue with their true meaning charitie, wee shall find such oddes, as we may sorrow to see our own defects in this case. calling to minde the learning of the auncient fathers, wee may thinke, they did nothing but reade, seeing their workes that

they

they did nothing but write, cõsidering their deuotion, that they did nothing but pray.

10 Howe was God glorified in these? and how is God glorified in vs, when wee truely serue him? To this end Christ willed his Disciples, that their light should shine before men, and Saint *Peter* exhorteth, that by our good works we glorifie God in the day of visitation, in effect, that we honour Christ by our Christian behauiour, which behauiour, saieth Saint *Cyprian*, is to doe the will of God, which will is, that we haue *Stabilitatem in fide, modestiam in verbis, in factis iustitiam, in operibus misericordiam, in moribus disciplinam, cum fratribus pacem*, and so forth: Steadfastnesse in fayth, modestie in words, vprightnesse in action, in workes mercie, in maners discipline, and peace towards our brethren. ought not our vprightnesse to be inwardly, because vnto God, outwardly

Mat. 5. 16

1. *Pet.* 2. 12

Cyprian in orat. Domini.

because vnto the glorie of God?

By this sayth our Sauiour, shall men know that you are my disciples, when hee spake of loue: which loue is the accomplishment of the whole law. Euerie Generall in the field hath his colours, whereby he and his companie are knowne: Holinesse is Christs banner, vnder which we all traine and keepe a seemely Christian marche, following Christ our Captaine, and finisher of our faith. Our enemies are the assaults of sin and temptations of sathan, our weapons are the *shield of Faith, the helmet of Saluation, the sword of the spirite. Our conquest is a crowne of glorie: I haue fought* (sayth the Apostle) *a good fight, I haue finished my course, I haue kept the faith from henceforth is laid vp for me a crowne of righteousnes.*

Iohn. 13. 34

Eph. 6. 17

2. *Tim.* 4 7

11 Looke we vp into heauen, who are there reioysing? who are nowe triumphant in glorie,

but

but those who were sometime militant in the workes of grace? who are now in that celestiall societie of Angels, and there behold the presence of God himselfe, but the pure in heart, and those who somtimes liued godly in the world? To cast our eyes downeward: to whome is that wofull dungeon of darkenesse so often denounced, but vnto dissolute and loose seruants, who neuer thinke on their masters returne, and the account which will one day be required at their hands? The schoolemen will distinguish of a double punishment, the one *Damni*, and the other *Sensus*, The one of losse, and the other of feeling: of losse, when they loose for euer in glorie him, whome they would not receyue, so often offering himselfe vnto them for a time: of feeling, they would not endure the paine of a little repentance, and therefore shall suffer the punishment of eternall paine. *Mat.* 5. 8

12 Of all figures (ſay the Mathematicians) a circle is the moſt abſolute, becauſe the beginning and end concurre in one: ſuch is our holy conuerſation, which comes from God by grace, and endes in God by the workes of grace: all our actions are from him, as the beames from the Sunne, as the ſmell from the flower, as the ſparkes from the fire. The ſun is diſperſed by his beames, the flowers by their ſmell, the fire by the ſparkles from thence proceeding. God is ſeene in his creatures, admired in his works, but moſt glorified in his ſeruants, the ſonnes of men.

Wee know there is in man ſomewhat more then man, Chriſt ſayde vnto the Phariſees, whē the Herodians ſhewed him a tribute pennie, *whoſe Image or ſuperſcription is this?* VVhen we finde in our ſelues a moſt diuine and heauenly reſemblance, *whoſe Image is this?* me thinkes wee

Mat. 22. 20

can

can not but reply, assuredly it is ou. heauenly *Cæsars*? and therefore giue wee vnto him the homage of our hearts, and if wee haue a thousand hearts, let vs pay them all in tribute. The Angels of heauen looke for vs, no, Iesus Christ himselfe the Lord of Angels expects vs, whom hee hath chosen to be heires of glorie, should we follow the world, then may wee feare the punishment of the worlde, What is it to gaine a farme, with him who would go to see his farme, and loose heauen? what is it to bee married to the momentarie pleasures of a sinfull life, and for euer and euer to bee deuorced from Christ?

Luk. 14. 18

There are in holy scripture promises laide downe of a happie state to come, it may be well applied, which was misapplied in the trial of the holy man *Iob*, *We doe not serue God for nothing* As sure as God is God, the righteous shall receiue a reward. Wee

knowe that man is immortall, and that his happineſſe is not here, though that part which wee ſee (ſayth *Philo* the learned Iew) be mortall, and periſh for a time, yet there is a time to come, whē it ſhall be rayſed, and there is a part in man which abides for euer.

Philo de fabrico mundi.

13 Children when they are young loue their nourſes more then their true and naturall mothers, but comming to ryper yeares, they then loue where they chiefly ought: wee are a while addicted to the world, and looſe our ſelues in the loue therof, but vpon mature iudgement wee ſee, that God onely ſhould haue our loue, and duties of loue. It is the manner of ſome nations (ſayth one) for the inferiour firſt to ſalute their ſuperiours, and it is the cuſtom againe of other countryes as a ſigne of benediction, going downward, for the ſuperiour, firſt to ſalute the inferiour. This cuſtome Al-

mig' tie

mightie God himself obserueth with men: first hee salutes vs by his benefites, and then we salute him by our obedience, first hee loueth vs as a father, then wee honour him as children: Should wee with the fed Hawke forget our maisters or beeing full with Gods benefits like the Moone, be then most remoued from the Sunne, from whence comes all her light, and then by her imposition of earthly desires become darke? Hath Christ done so much for vs, and shoulde wee seeme to bee carried away into the lande where all thinges are forgotten? At that dreadful day of doome, the greatest part of the euidence, sayeth Saint *Cyprian*, that Sathan will bring in against careleſſe men is, the neglect of their dutifull seruing the Lord Iesus, when he shall say, O eternall Iudge, for these, I neuer benefited them, I neuer endured labour or trauaile to redeeme them, & yet haue they followed

Cypri. de opere & Elemo.

me, I no ſooner tempted them to euill but they obeied me, thou cameſt from heauen, and endureſt many thinges in the world to winne them, and yet they neuer followed thee, thou diddeſt ſhed thy moſt precious bloud to ſaue them, and yet they would neuer worſhip thee: hetherto Saint Cyprian.

14 Now, can we then omit the performance of our chriſtian dutie, ſhould it be ſaid of holines, as it was once in an other caſe, *Audiuimus famã. We haue heard report of ſuch a matter*, and ſo let it goe? will our lip worſhip ſerue the turne? the fooliſh virgines were found with their, *Sic dicentes: ſo ſaying*, but the good ſeruants ſhall be found with their, *Sic facientes: ſo doing*

Iob.28. 22

Ma 15.11 Lu.12.43

Our Iſaacke will not onely heare Iacobs voice, but come hither my ſonne, let me haue thy hands too, and then receiue a fatherly benediction.

Gẽ.27.22

In the ſeuenth of Saint Luke,

Iohn ſẽds his diſciples to Chriſt, to know whether he were the Meſsias that ſhould come into the world, or they ſhould looke for an other? the anſweare our Sauiour returneth is this; tell Iohn what you haue heard and ſeene, what you haue heard only? no, but heard and ſeene, the blind ſee, the lame walke, the leapers are cleanſed, the poore receiue the Goſpell. he doth neither affirme, nor denie, ſaith Beda, but would rather haue his workes teſtifie of him, then that he would teſtifie of himſelfe. *Luc.7.22* *Bed.in Lu*

Chriſt came from heauen to do his fathers will in earth, and we here on earth, do his wil who is aſcended vp into heauen, to whome was that applied but vnto Chriſtians, *Thys is the will of God, euen your holines*. *1.Th.4.3*

15 To comprehend manie things with the circle of a ſhort concluſion, the ſumme of all is. There is nothing more ſweet then to ſerue God; when Pitha- *Eccl.23. 27*

goras heard a vicious fellow affirme he had rather spend his time in wantonne company thē amongst these our Philosophers: no meruail said he, for Swine had rather be tumbling in the mire then laid in the cleanest places of all.

There is no peace comparable to that which is wont to accompanie christian conuersation. It is said of the *Dioscorides*, men liuing farre remote, yet professing christian religion, that dwelling in the middest of the sea, yet haue not the vse of ships: they liue with such quiet and content in their estate, or without any desire of seeking superfluitie. Who shall ascend (saith the Prophet) vnto the hill of the Lord, but euen he that hath pure hands, and hath not lifted vp his mind to vanitie, hee shall receiue a blessing from the Lord, and righteousnes from the God of his saluation. *Psa.* 24. 3. 5. 6.

Nature hath taught the Bom-

bix a ſmall worme prouiding before for her end, firſt to wind her ſelfe all in ſilke, and then becomming white and winged in ſhape of a flying thing, ſhee dieth: let grace lead vs in the ſame courſe, firſt clothing our ſelues with that precious ſilk of Chriſts merits, and then become white for innocencie and holines of life, and laſt of all, with the wings of faith and hope: prepare our ſelues to flie to that heauenly repoſe of our euerlaſting reſt.

Chap. III.

That the end of a Chriſtian life is endleſſe felicitie in the life to come.

MOſt ſure it is that the end of man, or mans felicitie which is his end, is not conſiſting

in any thing here below, but in a ſtate ſupernall, and therfore tobe ſought aboue, yet it remaineth that wee enter a little into the conſideration of this end, as alſo of the meane precedent vnto the ſame. Infinite were it to ſhew how the Philoſophers of old; as men in a winters night, amidſt many ſtrang and vnknowne wayes, and therefore did runne and range they knew not whither: infinite were it (I ſay) to ſet downe, how they ſpent all their life poaring in the darke, (if we reſpect the light of grace) in ſeeking & ſearching out mans chiefeſt end: ſome would haue it to conſiſt in pleaſure: why if pleaſure were mans chiefe happines, then beaſts were happie: if ſenſuall life be mans end, then is he oft ended by his end: ſome would haue it to conſiſt in riches, in honour, and the like: if mans chiefe happines, and end were placed in theſe, then were man worſe then a clod of earth,

or puffe of wind, becauſe the end is euer better then thoſe things which are tending vnto the end: laſt of all if mans chiefeſt good conſiſted in things mortall, then where becomes the felicitie of the ſoule, which is a ſubſtance mortall?

2 To leaue theſe in the maze of their own fancies, and roauing in the aire at an vncertaine marke, our chriſtian faith (bleſſed be God) teacheth vs to mount higher, and to behold another end, which cannot be worn out, and therefore is not ſubiect to feare: full of all happines, and therefore is able to ſatisfie our deſires to the full. The difference then, between thoſe who remained in the foggie miſt of Egypt, and them whome God hath in mercie placed in the little land of Goſhen, is this: they to an vncertaine, but we direct all our actions vnto a moſt ſure and certaine end: they hope for ſomwhat in ſhew, we ſomewhat in-

deed,

deed, they are about the delight of the ſence, we in the perfect contentmẽt of ẏ ſoul, in looking vp to thoſe ioyes whither all our endeuors do ioyntly runne as vnto the ſole period of all our being, well is that ſtate wherein nothing is wanting: Peter cried out (and we may all cry out with him) *Domine, bonum eſt nobis hic eſſe.* Lord it is good for vs to be here: being freed from ſinne we are made the ſeruantes of God our fruit is holines, our reward is euerlaſting life.

Mat. 14. 4

3 Man is neuer more heauenly, then when he begins to conſider his end, which is to liue in heauen. Wherfore what ſhould we but take order with our ſelues to bend all our actions to this end? *Qui arat, arat in ſpe,* all our plowing tends to the hope of this harueſt; will wee heare what the Apoſtle ſaith, nay will we heare, what he was not able to ſay concerning the excellency of this end? *Eie hath*

1. *Cor.* 9. 10

1. *Cor.* 2. 9

not ſeene, eare hath not heard, hearte cannot conceiue, the things which God hath prepared for them that loue him. The glorification of man is a ſtate inexplicable, and therefore to enter into it were to wade into a bottomleſſe Sea: faith onely is the meane wherby we can approch and ſee but the backer partes, as Moyſes in the cleft whe the glorie of God paſſed by. *Exo.* 33. 22.

It doth not yet appeare, ſaith Saint Iohn, what we ſhall be, but that happie time will come when it ſhall appeare, and then we ſhall be like vnto him: *at that day ſhal the iuſt ſhine as the Sunne in the kingdome of the Father*; a marueilous ſaying of Chriſt our Sauiour, and in humane ſence almoſt incredible, that the childrē of God ſhall ſhine and become as cleare as the Sunne, when all the powers of the mind, all the ſences of the bodie, ſhall be ſatisfied with the fruition of God: in him we ſhall enioy all the vari- 1. *Ioh.* 3. 2. *Mat.* 13 43

tie of times that delight vs here, all the beautie of creatures that allure vs here, all the pleasures and ioyes, that content vs here: with what loue of this felicitie should we be enflamed? how should we long after that state wherein all labours and trauelles haue an end?

4 The end considered, the meane precident vnto this end remaineth to be obserued. For the meane, onely this, Religion is the way leading to a christian life, a christian life is the gate, whereby we enter into the confines of this sanctuary, for therin first we take vp the merites of Christ in the armes of our faith, and next, walke with Simeon in the Temple or seruice of God in all vprightnes of life.

Now whereas wee desire the content of our will, naturally to be well, and the exercise of our wit to haue a certaine end, and this end to be the particular good, benefit and welfare of all

our being, let vs in the name of God, resolue vpon the counsell of the Prophet Ieremie, to seeke the good way, and walke therein, that we may find rest vnto our soules: man who is immortall, what should he else tend vnto, but an immortall end? let the Epicure propose vnto himselfe pleasure, the Atheist plots and Castelles in the aire, the christian hath where to rest his soule, knowing that the end of his being in the world, was to serue God, and the end of seruing God, is to enioy endlesse ioyes in the world to come. For it can not be, that he for whome the world was made, but that he should haue some further end, more excellent then the world, for the accomplishment of which, he neuer ceaseth vntill he be there, as all naturall things tend vnto the center, and when they are there, they would not be remoued. *Ierem. 16 6.*

5 Now whereas it is not a

written

written law, but a law that is borne with vs, which we haue not read, or heard, but drawne as it were from the pappes and dugges of nature herselfe to seeke a state of happines, knowing both wherein this doth consist, as also the way of attayning the same, how can wee but goe forward in that happy course tending as hath beene shewed vnto their happie end? In which course of a christian life, saith Saint Basill, there is a reward, a reward indeed ὁ κατὰ ὀφείλημα τοῦ ἔργου ἀποδιδόμενος ἀλλὰ κατὰ τὸ μεγαλώδωρον θεοῦ: be it farre aboue the worke and not according to the desert thereof, but the magnificence of him that rewardeth the worke, as in truth it is, yet can it not but encourage vs to go forward in the performance of the same. When King Alphonsus was perswaded, as stories mention, not to attempt warre for feare of imminent daunger, I feare not daun-

Basil. in Psa. 114

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ger quoth he, for who hath euer attayned victorie without aduenturing daunger? distrust, & feare of difficultie, doth often dissuade vs from the prosecuting and pursuing of this reward: if all difficultie should dismay vs then how should we attaine our hoped end, for who hath euer attained the same end since the foundations of the world without labour and trauail? Christ himselfe went not vp into glory, but first he suffered paine.

One being asked whether he would rather be *Socrates* or *Crasus*? the one an industrious and painefull Philosopher, the other a man flowing in all abounddance: aunsweared, that for this life he would be *Crasus*, but for the life to come, *Socrates*: thereby shewing that here rich men are happie, but hereafter good men are happie: now of the two, future happines is the better.

6 By all this it hath beene proued, howe desirable a thing

it is vnto man, to attaine his wished end, for the attaining wherof, he must applie himselfe wholy hereunto, neyther may the Christian man of all other think himselfe exempted in this case when Christ cured the blinde man in the Gospel, his least touching, nay, his word onely, was sufficient to haue restored him his sight, yet to shew how he required industrie, the blindman must go and wash at the poole of Siloam, The Apostle had receyued it by a diuine vision, that none with him in the ship should perish, what then must all be secure, & wilfully cast themselues into the sea? No, that were to haue tempted their preseruer, but when the case so requireth, euery one must endeuour himselfe, to vse the meane ordained to saue himselfe: Wee saile in this mortall life with contrarie winds, sometime there is a tempest, & anone commeth a calme, the one is readie to make vs

Iohn. 9. 11

Act. 27 44.

doubt

doubt of God by impatiencie, & other, to forget him by security. Therefore foure principall vertues wee muſt euer exerciſe in this paſſage: *The loue of God, the hate of ſinne, the hope of mercie, and the feare of iuſtice*, which ſhall euer guide vs in a right Chriſtian courſe vnto our ende, al the way meditating, that God is an Ocean ſea of infinit goodneſſe, and that by this he firſt created the world, by this he ſtill guideth it, by this he ſuffereth many iniuries offered vnto his moſt ſacred name, by this hee cauſeth the Sunne to riſe vppon the good and euill, by this hee maketh the raine to come down vpon the iuſt and ſinners, by this he hath ordained man ſo many meanes and helpes to come vnto him, and laſt of all, by this he would not be alone in a ſtate of high excellēcie but hath vouchſafed his creatures, *Men and Angels*, to bee partakers with him, and in a manner conſorts of his

glorie

glorie. Could euer man so much desire his owne good, as hee is now brought vnto by the goodnesse of his God? No maruaile though Sathã do so much enuie this happinesse of man, from which he is miserably fallen. O the depth of the wisedome of the riches of the mercie of God?

7 Who is able sufficiently to expresse the great dignitie of our Christian calling, the ende whereof is so ioyfull? All the labor of a religious life is no way comparable vnto the excellencie hereof, our fasting, our praying (the chiefe matter we are to attend) our seruing of God is the best time bestowed of all other. those thinges which are ioyfull when they come, do comfort vs before they come. Faith sayeth there is a great and costly banquet prepared: Hope sayeth, this banquet is prepared for me. Things of the world are subiect to mutabilitie, strife, discord, en-

uie, but the time will come, whē the ſheepe ſhall no more feare the wolfe: the glorification of man in the life to come is ſuch, as he ſhall crie out with *Dauid*, *Lord what am I, that thou haſt brought me to this?* 2. *Sam.* 7 18.

8 Tell me now, if there be any ſtate or condition in the world, comparable vnto a Chriſtian life, paſſed ouer in the exerciſes of deuotion and pietie, ſeeing the ende thereof is ſuch as it is? What happineſſe doe they looſe that neglect ſo great a price propoſed vnto them, for the vaine pleaſures and ſenſuall delights of a ſinfull life? It is ſaid of one *Lyſimachus*, who being in battaile againſt the Scythians, onely for the ſatisfying of his appetite, and procuring a litle licour to ſtay his thirſt, gaue himſelfe ouer into his enemies handes: when hee was now leading away captiue to perpetuall miſerie, hee then began to acknowledge in theſe wordes, his

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owne follie, O Lord (sayth hee) for how little pleasure, what libertie, what felicitie haue I lost? seeing his Country men return home with ioy, and himselfe hayled along by his enemies to remaine in miserie.

That men would consider *Lysimachus* his case, and not loose their eternall libertie, for some momentarie and fading delights, what a wofull case will it bee to see themselues leading to that rufull seruitude, and to behold the seruants of God, going in triumphant maner to reioyce, and liue with him in glorie? Wherefore leauing all allurements, let them go forward to the price of the high calling in Christ Iesus, knowing that the trial of their faith (as Saint *Peter* sayth) is much more precious then gold that perisheth, though it bee tried with fire, yt may be found to their praise and honor, and glorie, at the appearing of Iesus Christ whome they haue

Phil. 3, 14

1. *Pet.* 1. 7

not

not seene, and yet loue him, in whom now (though they see him not) yet doe they beleeue, and reioyce with ioy vnspeakeable, and glorious, receyuing the end of their faith, *euen the saluation of our soules.* The mother of *Lemuel* exhorted her sonne, not to bee woonne with the vanities of the world, for why he was a man of worth: we are of worth who are reserued to so happie an end. When the people were in captiuitie at Babylon, they euer made their prayers towards Ierusalem, whither they did hope one day to returne. *Pro.31. 1.2.*

Now the ende considered, the meanes precedent vnto this end, would euermore be remembred. *Iosuah* sayd, I and my house will serue the Lorde: That there is an estate and condition of felicitie in the life to come, none wil deny vnles he denie God: that this estate and cõdition, is the pearle for which *Dan.3.* *Ios.24.15*

we ſhould ſell all that wee haue, we know, or cannot but know.

Chap. IIII.

That the beſt direction to attaine endleſſe felicitie, to follow the example of Chriſt our Sauiour, who was not onely a ſacrifice for ſinne, but alſo the moſt perfite patterne for imitation.

CHriſt the Meſsias and Sauiour of the world, as he became a Mediatour betweene God and man: ſo was hee partaker of both Natures, for the reconciliation of both, otherwiſe, mercifull Lord, what had become of vs ſinners? As he was God, hee was the obiect of our faith, as he was man, the inſtruction of our life: as he gaue himſelf vnto

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the father a sacrifice, by whom we were redeemed. so did he exhibite himselfe vnto all beleeuers an example of holinesse, of whom he will bee followed; so he pleased God by his sacrifice, and bound man vnto him in loue and dutie by his example. Therefore was he the summe of the Law and Gospell, the Lawe, teaching vs what to doe: the Gospell, what to beleeue: in Christ therefore, both beleeuing and doing concurre in one. The scope of the Law was the anoyding of sinne, and of the Gospel, a satisfaction for sinne: the Law driues vs to grace: and as it enableth vs in the performing hereof, so also it returnes vs to pleade in Christ a satisfaction of the Law.

To shew in the first place that he was a satisfaction for sinne, it is an axiome so generally receyued on all partes, as all in a maner ioyne handes in this, *Sanguis Iesu*, O, t is the bloud of Ies

sus that cleanseth vs from all our sinnes. This is a sure confession of faith, vpon which wee stay as the house vpon the foundation; *Adam* eate the Apple, Christ payed the price.

Aug. de ciuit. dei lib. 13. 27

Our righteousnesse (sayeth Saint *Austen*) where is it? It is the righteousnesse of the sonne of God that must doe vs good: *Sufficit ad iustitiam* (saith Saint *Barnard*) *solum habere propitium cui soli peccaui*, It sufficeth for my iustice onely, to haue him reconciled, agaynst whom only I haue sinned: yea, sayth Saint *Ierome*, when wee confesse our sinnes, which we cannot but do, our righteousnes consisteth not in merit, but in mercie, men may argue and tosse matters to and fro, speaking this or that, of merit, but come to the touch, open the closet of the conscience, and aske what is deserued, then the case is altered: the learned in the schooles may debate questions, *pro & contra*, but come to their

Bar. epist. 119.

Ierom. in dial. cont. Pelag.

deuoti-

deuotions, and there we find all meriting ascribed onely vnto mercie. Aske what may be done of others, happely one thing may be answered, but aske in good earnest what they think of themselues, they will tell vs of another.

Duran li. 2. dist. 88. quæst. 4 Tho. Adwer. Gen. li 1. ca. 44

One of the greatest Clearkes that this age hath had, when hee had long discourſed the controuersie of iuſtification, and therein left no ſtone vnturned, towardes the folding vp of all, hath theſe wordes; *Totus eſt obliuiſci meritorum & in ſolam Dei miſericordiam reſpicere*, More ſafe is it to forget the mention of our merits, and to looke onely vnto the mercie of God: So when men haue wearied themſelues in matters of doubt, they find (O holy Chriſt) it is thy merits that muſt ſtande them in ſtead.

Bellar. li. 5. de iuſt. cap. 1.

2 To proceed then, and to ſhew that as Chriſt was a ſacrifice for ſinne, ſo alſo an example

of life, we may consider that the more diligently we trace him in the steppes of this his most holy life, the more wee shew our selues to become true Christians in beleeuing in him, the chiefest pitch of our perfection is to haue some resemblance of his holinesse. We are promised to become like vnto him in the state of glorie, and what should we but endeuour to haue some similitude of him in the state of grace. The Iewes said of him, Art thou greater then our father *Abraham*? yes that hee was by many degrees?

1. *Ioh* 3, 2

Iohn. 8. 53

3 In former ages, when Almightie God was remoued frō man in the height of his Maiestie, hee neuer required at mans hande, that hee should imitate or followe him, (for howe could a weake creature any way imitate him who was higher then the heauens as the Apostle speaketh) then man had onelie a law, which did bind him to

Heb. 7, 26

confirme

conforme his will to Gods will, to will, and loue nothing but that which God willed, and required, heere might man say (sayth one) Lord, excepting thy law, how might I learne to bee humble, poore, and to despise glorie, when thou art high, rich, and all glorious?

This complaint is now stayd, see God in another forme, and receyue, O man, an example for thee to follow, in these and all other vertues, and receyue them to, from the God of vertues. Those whom precepts do not so effectually moue, wee see them sometime induced by example: for example, neuer any of like efficacie, with that which the sonne of God himselfe hath giuen, of whose life it may bee said vnto the Church of Christ. *Respice, & fac secundum primum exemplar*, Looke and doe after the first sample *Exod. 25 40*

4 And now to runne a little ouer the whole life of the Sonne

of God, see we euerie age, euerie action therein (so farre as our capacitie is able to conceiue) we shall find it a schole of instructiō, a perfect rule of most perfect discipline, no where do we behold such a president of loue, of humilitie, of patience and in a word of all vertues. Where is there true wisedome but in the doctrine of Christ, true fortitude, but in the passion of Christ, true clemencie, but in the mercie of Christ, true humilitie, but in the obedience of Christ? he was made man, and walked in the world as man, that he might teach man to liue, as he taught him to beleeue: before euer he preached in wordes he preached most effectually in workes: *O sacred Babe, heauens blisse, & holsbane, lying in the maunger at Bethlehem*, and brought vp in a meane hostage at *Nazareth*, what else did he teach by this then contempt of the world, his exile or banishment into Egypt, his be

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ing borne in the dayes of cruell Herod. what do wee hence learn but patient suffering of persecution? by his fasting in the wilder nesse, austeritie of life, by his conflict with the tempter, how to withstand temptation? behold we his contumelies offered of the Iewes calling him a blasphemer, a friend of Publicans, a seducer of the people, what a lesson haue we here of patience? let vs see his labours, and trauels in the world, his iourneying from cittie to citie, how he teacheth in the day, and is all the night praying, his chastitie whose virgine mother brought forth chastitie it selfe, his loue, who euer more charitable then hee? in the pangs of death he prayeth for his persecutors: his obedience, was there euer greater? as an innocent lambe he became, as is said, obedient vnto death, euen vnto the death of the crosse, we haue a remedy against pride in that he humbled him-

ſelfe, againſt impatience, in that he held his peace: againſt enuie, in that he ſuffered himſelfe to be rayled on by a malefactor: againſt ſloth, in that he would bee all ſtretched forth on high vpon the croſſe. O an high ſpectacle of admiration where all might ſee him?

5 By his nakednes we learne to cloth vs, by his gall and vinigar how to delight vs, by his wounds and pearſings how to pamper vs, if we ſpeake of the world and worldly things, who leſſe reſpected them then he? if we conſider the care of heauenly, who euer was more often in prayer and meditation? If almes, where was there euer ſuch an almes man heard of that gaue his owne bodie and bloud to refreſh the hungry? if bountifullneſſe, why Paradiſe it ſelfe was graunted vnto a ſinnefull ſuter at the very firſt motion: what can a chriſtian heart deſire which is not found with ſpiritu-

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all delight in the life of Christ? what vertue can he wish, but there he shall see a liuely image thereof

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somewhat copious, tender and deuided at the chinne, his eies graye, various and cleare, he is in rebuking seuere, in instructing louing and amiable, merrie with grauity, he sometimes wept but was neuer seene to laugh, in talke sober and full of vnderstanding, sparing and modest, thus as auncient records haue laid downe we may behold him according to that of the Psalmist, *Goodly to see to aboue all the sonnes of men.* Outwardly his gracefull behauiour was such while he walked in the world, that the world it selfe did behold him with high reuerence, and admiration as a mirrour to looke on, yet his externall feature compared with his inward graces, was farre inferior to that hidden excellencie.

6 Enoch is commended for pietie, Abraham for faith and perseuerance, Iob for patience, Isaacke for meditation, Ioseph for chastitie, Moyses for meeke-

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nes, Phinees for zeale, Samuell for vprightnes, Toby for mercie, Daniell for prayer, and deuotion, and laſt of all Salomon for wiſedome: Saul was higher then all the men of Iſraell by the head, Chriſt the head of the congregation is aboue all, the lights of the ſtarres are many, but all are not comparable to the light of the Sunne, holy men haue a meaſure of grace, but the Sonne of man hath grace without meaſure, wherefore take the piety of Enoch, the faith of Abraham, the patience of Iob, the meditation of Iſaack, the chaſtity of Ioſeph, the meekenes of Moyſes, the zeale of Phinees, the vprightnes of Samuell, the mercifullnes of Toby, the deuotion of Daniel, the wiſedome of Salomon, put them all together as a cloud of witneſſes, and Chriſtes example is in ſteed of all: wherefore he is called *ſanctus ſanctorum*, The holy, of holies, and in this ſacred place (ſaith the Apoſtle)

1. *Sā.* 9. 2.

Heb. 12. 1

Dā. 9. 24.

Heb. 9. 3

of God, see we euerie age, euerie action therein (so farre as our capacitie is able to conceiue) we shall find it a schoole of instructiō, a perfect rule of most perfect discipline, no where do we behold such a president of loue, of humilitie, of patience and in a word of all vertues. Where is there true wisedome but in the doctrine of Christ, true fortitude, but in the passion of Christ, true clemencie, but in the mercie of Christ, true humilitie, but in the obedience of Christ? he was made man, and walked in the world as man, that he might teach man to liue, as he taught him to beleeue: before euer he preached in wordes he preached most effectually in workes: *O sacred Babe, heauens blisse, & helsbane, lying in the maunger at Bethlehem*, and brought vp in a meane hostage at *Nazareth*, what else did he teach by this then contempt of the world, his exile or banishment into Egypt, his be-

ing borne in the dayes of cruell Herod. what do wee hence learn but patient ſuffering of perſecution? by his faſting in the wilder neſſe, auſteritie of liſe, by his conflict with the tempter, how to withſtand temptation? behold we his contumelies offered of the Iewes calling him a blaſphemer, a friend of Publicans, a ſeducer of the people, what a leſſon haue we here of patience? let vs ſee his labours, and trauels in the world, his iourneying from cittie to citie, how he teacheth in the day, and is all the night praying, his chaſtitie whoſe virgine mother brought forth chaſtitie it ſelfe, his loue, who euer more charitable then hee? in the pangs of death he prayeth for his perſecutors: his obedience, wās there euer greater? as an innocent lambe he became, as is ſaid, obedient vnto death, euen vnto the death of the croſſe, we haue a remedy againſt pride in that he humbled him-

ſelfe, againſt impatience, in that he held his peace: againſt enuie, in that he ſuffered himſelfe to be rayled on by a malefactor: againſt ſloth, in that he would bee all ſtretched forth on high vpon the croſſe. O an high ſpectacle of admiration where all might ſee him?

5 By his nakednes we learne to cloth vs, by his gall and vinigar how to delight vs, by his wounds and pearſings how to pamper vs, if we ſpeake of the world and worldly things, who leſſe reſpected them then he? if we conſider the care of heauenly, who euer was more often in prayer and meditation? If almes, where was there euer ſuch an almes man heard of that gaue his owne bodie and bloud to refreſh the hungry? if bountifullneſſe, why Paradiſe it ſelfe was graunted vnto a ſinnefull ſuter at the very firſt motion: what can a chriſtian heart deſire which is not found with ſpiritu-

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1. *Sā.* 9. 2.

Heb. 12. 1

Dā. 9. 24.

Heb. 9. 3

postle) was contayned the golden censer, the Arke of the Testament, the golden potte that contayned *Manna*, the rodde of *Aaron*, that being dead budded againe, the wings of the Cherubins ouershadowing the mercy seat

So in Christ is contayned the Arke of couenaunt betweene God and man, with the censer, the acceptation of the prayers of the Saintes, with the golden potte that contayned manna, the blessed Sacrament, with *Aarons* dead rodde that budded againe, the hope of the resurrection. The two Cherubins that looke face to face, the two Testamẽts both looking to one mercie seat. *Esay* calleth him the prince of righteousnesse, *Aggai*, the desire of the nations, *Malachy*, the Sonne of righteousnes, the Angell, Iesus, who shall saue his people from their sinnes.

Esay.9.6.
Agg.2.8.
Malach.4 2.
Mat.1.21

7 There was none of those beatitudes, saith Saint *Austen*,

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which our Sauiour ſpake of in his firſt ſermon vpon the mount (*Mathew* the fift & firſt) whereof he was not onely a teacher, but alſo a perfect and full obſeruer of the ſame. There he exhorteth to be poore in ſpirit, who is poorer then he, who became from beeing equall with God, farre lower then the Angels? he exhorted to meekenes, who more meeke then he, who was as a ſheepe not opening his mouth before the ſheerer? hee exhorted to mourning, who hath mourned as he, who in the daies of his fleſh did offer vp *prayers and ſupplications with* ſtrong crying and teares vnto him that was able to ſaue him; he exhorted to hunger and thirſt after righteouſneſſe, who could hunger and thirſt more, in this reſpect then he, who gaue his life for the righteouſneſſe of many? he exhorted to ſuffer perſecutiõ, who euer ſuffered more or with more patience then the the Son of God ſuffered? laſt of all, hee

Aug. in ſerm. in mont. Mat. 5. 1.

taught his disciples to leaue all for the loue of him, but he first left all for their loue, when he left his kingdome and throne in heauen.

8 It is said of *Cæsar*, that in his greatest attempts he vsed not that word of authorite, *Ite*, goe you, but after a more louing and sociable manner would euer say vnto his souldiers, *Eamus* come, let vs goe: It is most true in Christ before all other, he neuer but lead the way before his disciples in all holines, in all trialles and tribulations, in all conflicts which are wont to arise in the life of man. And therefore the Apostle willeth vs to run with patience the race set before vs, looking vnto Iesus the author and finisher of our faith.

9 And here the wisedome of God, saith Saint *Austen*, prouiding a meane for humane infirmitie, would shew vnto vs an example for the direction of our

Aug. de doct. Christ. lib. 1 ca. 15

life

life euen in the person of man. And because he was the end of the way, he would also become the way it selfe, vnlesse he had bin true God, saith *Leo*, he could not haue brought a remedie to strengthen our faith, vnlesse hee had bin true man, he could not in himselfe haue giuen vs a plain example of life.

Leo. serm. 1. d. natiuit. Dō.

Now what better exāple could there haue bin giuen? how could our pride be better suppressed then by his humilitie? our disobedience, better lessened then by his meekens, our vanities better expelled then by his labours, our impatience better qualified then by his mildenes? where haue we, saith Saint *Barnard*, true iustice but in his mercie, true fortitude but in his constancy? they onely are instructed who follow his doctrine, they onely are iust, who in him receiue remission of their sinnes. Christ was made vnto vs, saith the Apostle, *wisedome, and righteousnes,*

reconsueſſe, and ſanctification and redemption. Wiſedome by inſtructing vs, righteouſnes by abſoluing vs from our ſinnes, ſanctification by geuing vs of his ſpirit, redēption by purchaſing vs life by his death.

That we ſhould not loue gold (ſaith Saint *Auſtē*) Chriſt taught vs to contemne giftes offered, that we ſhould not feare hunger he faſted, that we ſhould not diſtruſt nakednes, he forbade his diſciples diuers chaunge of rayment, that we ſhould not be diſmayed at tribulations, he endured many, that we ſhould not feare death, he himſelfe firſt died.

Aug. epi. 111. ad Iulianum.

9 Before all theſe things ſaith the ſame father, and for our better inſtruction in all as he taught vs by his word, ſo is he our forerunner by his workes, and hath leaueled and laid out the way wherein we ſhould walke, which way leadeth vnto life.

By three examples doth he direct vs in this way, by his power-

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tie, for he did not seeke riches: by his paitence, for he sustayned wrong: by his humilitie, for he despised all glorie and pompe amongst men.

And thus if we follow his steps his way shal be our way, his ioies our ioyes.

10 Neither do his diuine actions onely serue for the direction of our life, but also minister many thinges for the better confirmation of our faith. As that his birth was our regeneration, his victorie ouer the tempter, our triumph, *his labours*, our peace and quiet, his prayers our intercession, his pouertie our riches, his death our life.

That which was wanting in vs was supplied in him, and therefore saith an auncient Father, *Opera sua merita nostra*, his works are our merites. Whatsoeuer is written of him in the Gospell, whatsoeuer he did or said all tends to our good, that we may see and knowe in whome wee

Mat. 28 18

may hope, and of whom wee may learne, by those wonderfull workes and myracles of his, that all power both of things in heauen, and earth, was giuen vnto him: in that hee holpe all that came vnto him in time of distresse: that he is a refuge for the afflicted: in that he so often watched, taught, the people, did all good workes and deedes, howe hereby he commends vnto vs a laborious condition of life.

Esai. 9.2. *M* 4.2

11 When the Prophets spake before of the comming of the iust, they call him a light. Now the light is to illuminate and inlighten, so did Christ at his appearing in the world as a light, both in regarde of his inlightening the darkenesse of mans vnderstanding, as also in shining forth for the direction of his life: therefore wel did *Simeon* cal him the light of the Gentiles, who was, and is, the lampe spoken of in the Reuelation, that there giueth light, where there

is no night, nor need of the candle, or light of the Sunne. For the Lambe is the light of this most glorious habitation. *Apoc. 21. 23.*

While wee haue the light, let vs beleeue in the light, that we may be children of the light: *If wee walke in the light* (sayth Saint *Iohn*) *as Christ is the light, wee haue fellowship one with another.* *Iob. 12. 36* *1. Ioh. 1. 7*

And to this end, would the Apostle saint *Paule* haue the Philippians shine as lights, as being lightned from the true light which lighteth euerie one that commeth into the world. And now should wee shew forth the vertues of him, who hath called vs to so high a calling. *Phil. 2. 15* *Iohn. 1. 9*

12 Why are his actions enrolled for all posteritie, that wee should onely heare them, and not expresse them? What auaileth it, sayth saint *Barnard*, to reade onely in bookes, and no more, the holy name of our sauiour? He that reading of God, would find God, let him haste *Barn. in Cant. 23*

to

to liue worthie of God. A man may be knowne (*saith Sirach*) by his looke, and one that hath vnderstanding, may bee perceyued by the marking of his countenance, yea, a mans garment, and therefore much more his life, declare what hee is. It is a good consequent amongest Christians, he is vertuous, iust, holy, deuout, harmelesse, therefore a faythfull Christian, a true follower of Christ.

Ecclus. 19 27

Ecclus. 19 27

13 We keepe (*saith Austen*) and celebrate the Natiuities of the olde Saints, and seruants of God, that wee may continue the remembraunce of their vertues, and imitate their memorable actions. Should we do this in regard of the vertues of men? Then much more for the remembrance of his holines, who is farre aboue all men, yea, the best amongest men by infinite degrees. It is said of *Themistocles*, that by the onely example of *Miltiades*, whom hee

Aug. li. 10 de ciuit. & cap. 16

Plutar. in vit. Themist.

proposed

proposed vnto himselfe to follow, that of a vicious man hee became verie vertuous. It was not the least praise amongst the Romans, for the yonger of best hope, to imitate those who were men of speciall note for wisedome in the Common-wealth, whereby an opinion was bred, that they would not proue farre vnlike those whom they had proposed to imitate. It cannot therfore but preuaile much, that Christ should bee the center of our thoughts, about which they should roll, the load-starre of our eyes, to which they should bee erected, the guide of our iourney, the better to accomplish our course.

14 Wherefore generally in all our sayings and doings, wee should euer haue respect to Iesus, if wee speake to thinke how he hath spoken, if we are silent, how he was silent, if we doe any thing what he hath done before vs, seeing his life instructed our

life,

life, who had modestie in his countenance, grauitie in his behauiour, deliberation in his speaches, puritie in his thoughts, and righteousnes in all his doings: his life is the way by which we must walke, the doore wherby wee must enter, entring at the last vnto our desired ende, this our ende is to follow the Lambe, whither soeuer hee goeth, and therefore here to folow him, is but to begin to doe that in earth for a time, which wee shall do hereafter in most ioyfull maner, with that blessed companie of saints and Angels for euer aboue in heauen.

Can. 1. 5 15 The spouse in ỹ Canticles sayth, I am blacke, but maruaile not, the Sunne had made mee so, the sunne, but what? the sunne of righteousnesse. And how could that be. Yes, his labours and trauailes in the world, his contempt in the same, his reproches and suffering had made him, an! his spouse looke with a

sorrowfull hue: He was wounded, sayth the Prophet, for our transgression, & broken for our iniquities, the chastisement of our peace was laide vpon him, what needed he to be circumcised the eight day? what needed hee fast so long in the wildernes, to pray so often as he did? who was so pure, so innocent, so powerfull, but all to shew it was for our sakes, whom as he redeemed from sinne, so hath hee also redeemed from the workes of sinne: and therefore without all question, the more faithfull we are, and the more deuoted to his loue, the more do we applie our selues to fasting, and prayer, with such other like workes of pietie, all which our redeemer himselfe hath done before vs, that which he applied vnto humilitie, in effect applied to all other virtues. *Discite ex me*, Learn me. Why is the holy Ghost so plentifull in laying downe all his diuine actions, so many, so sin-

Esa. 53. 11

Mht. 11. 29

gular, but that hereupon should be inferred: *These thinges are are written for our example.* Now therefore, seeing that God hath giuen vs his son, let vs imbrace him as our Sauiour, heare him as our Teacher, follow him as our Leader, that so he may be vnto vs (as God himself would haue him be vnto vs) a sacrifice for sinne, an example of life, *Pharao* Ge. 41. 55 said vnto the people, *Go to Ioseph and whatsoeuer he shall say vnto you, do it.*

Chap. V.

That this example of Christs life, should stand before the eyes of our minde, for our better direction in all our wayes.

THe skilfull Pylot, as he often casteth his eye to the starres, and Planets aboue, so is his hande as busie for the most

part at the helme beneath. The Christian man betweene contemplation, and action, doth the like, by faith hee lookes vp to Christes deitie, by vertuous life hee practiseth the vertues of Christs humanitie, in the one he worships him as God, in the other he beholds him as the most absolute patterne for imitation, that euer walked amongst men.

2 Why is it possible for earth & ashes, any way to come neere him, in whom the fulnesse of the Godhead dwelt? Sinne is neuer without a shift, and course woll is that will take no die, though we cannot bee as strong as *Samson*, as wise as *Salomon*, as holy as *Enoch*, wee must not let all alone. When we cannot bee as *Marie* the blessed virgin, let vs at the least bee as *Mary Magdalen*, seeing wee cannot haue a cleane heart, let vs haue at the least a broken heart: though our Musicke bee not in most exquisite forme, it is well and com-

mendable to make some harmonie. Wee know there is no water without some mud, no corne so cleane but it hath some weedes, the cleerest fire hath his smoke, & while we carry about these bodies of sinne, wee are *Adams* children, notwithstanding, it is the part of euery good Christian man, to say as *Iacob*, *Præcedat Dominus, ego paulatim sequar*: Let my Lord go before, I will softly follow after, as I may: or as the holy man *Iob* sayth, *Vestigia eius secutus est pes meus*, My foote hath followed his foot-steppes.

Gen. 33. 14

Iob 23. 11

In deed we follow Christ, as *Peter* followed him, a long, a far off, or as that tender infant did his aged father; *Non passibus æquis*, with short and vnequall paces, yet wee know, two mites are acceptable vnto him, not what wee ought, but what wee can, when a willing heart and good endeuours concurre in his seruice, who is most readie to re-

Luk. 22 54

Luk. 21. 2

ward

ward, and inclinable to take in part the verie intention or well meaning of our moſt meaneſt labours, without exactneſſe, which is in vs. A cup of cold water, of water, a cõmon element: cold, on which we beſtowed not ſomuch coſt as fire to heate it, ſhall not with him want a reward. The greateſt blemiſhes in the child are but ſmall wartes to the louing father. Firſt, God lookes fauourably vpon Chriſt, and then vppon thoſe who are ioyned with Chriſt, and theſe are thoſe who endeuour themſelues to expreſſe his vertues, and embrace his merits. *Mat.* 10 42 *Aug. ſer. de tem.* 63

3 Our Sauiour vſed this as an argument, to perſwade his Diſciples to loue and humilitie, *Dedi Vobis exemplum*: I haue giuen you an example: and Saint *Peter* ſpeaking of his ſuffering, ſayth, *Chriſt ſuffered, leauing Vs an example*, When the Apoſtle would haue the Epheſians to follow him, he telles them his mea- *Ioh.* 13. 15 1. *Pe.* 2. 21 *Epheſ.* 5. 1

Eph.4.32 ning was, they should indeede follow Christ, *Be ye*, sayth hee, *followers of me, as I follow Christ*, when he would haue them forgiue one an another, he would haue them thinke of him, who hath forgiuen vs all. Saint *Iohn* *1.Ioh.2.6* layes downe the matter plainly, saying, *Hee that remaineth in him ought to walke as he walked.* Why did Saint *Austen* say, that euery of Christ's actions was our instruction, and Saint *Ambrose* wish that the wise men of the world would bee wise in deede, and learne to follow Christ in lowlinesse of minde, that they would euer set before them his most noble example, who is gone before vs into heauen? *Greg.mor* Therefore *Gregorie*, amongest other high and heauenly endes, *Filius Dei* (saith he) *formam infirmitatis nostræ suscepit, ad hoc cõtumeliarũ ludibria, illusionum opprobria, passionum tormenta tollerauit & doceret deus hominẽ:* The Sonne of God tooke the

forme

forme of our infirmitie, bare the scoffes of contumelies, the reproches of irrision, the torments of suffering, that so God might teach man. To this *Isidore* addeth, Christ ascended vnto the crosse died and rose againe the third day from the dead, to leaue vs a double example: of suffring, and rising againe. of suffering, to conforme our patience, of rising to confirme our faith. *Isid. li. 10. ca. 29. de Eccles. officijs.*

4 In the eight of Saint *Mark*, and foure and thirtieth, Christ speaketh generally, that the whole multitude might heare, *Whosoeuer*, sayth he, *will follow me*, as speaking vnto all in generall: and in the ninth of saint *Luke*, and twentie three, hee hath an ἐιτὶς *Siquis*, if any, as speaking, and knocking at the doore of euery mans heart in particular, if any will follow me: wil, and therefore a willing people do follow him, both which shew, he lookes that we should willingly folow him: and indeed *Mar. 8. 34* *Luc. 2. 23*

to say truth we had need so to do, for whether we respect comfort of faith, or ỹ best instructiõs of all for life, we may say with the people of old time: *Cum ignoramus quid agere debemus, hoc solum residuus habemus, Vt oculos nostros dirigamus ad te.* When we knowe not what to do; O Sonne of God, this onely is left vnto vs to lift vp our eyes vnto thee.

2 Cron. 20 13.

5 For worldly pleasures, those of the best sort, if they are honest yet they perish, it otherwise we perish, onely to followe Christ is mans chiefest good. *Cyrus* to moue the *Lacedemonians* to followe him promised vn to his souldiers great giftes and preferrmentes, but had he promised his whole kingdome, what had it bin, but a transitory, and peraduenture a troublesome reward? Christ tels his of sitting, and raygning with him in his kingdome, a kingdome of all quiet, and continuance. *Abime*

lech the ſonne of *Ierubaall* in the ninth of Iudges, goeth to the men of *Sechem* and thus ſeeketh to perſwade them, *I am of your kindred, of your bone and your fleſh*, the men of *Sechem* anſwered, *our hearts are moued to follow Abimelech, he is our brother*: we haue ſomewhat more to moue vs, then theſe men had, if we remember our ſelues well, and therefore may more truely ſay, *wee will follow the Lord Ieſus, he is our Sauiour.* *Iudg. 9. 1.*

6 The Eagle to learne her yongones to flie, doth often times flutter ouer them all, to teach them to rayſe vp themſelues by little and little, and ſo at laſt to be able to take their flight, and be gone. What do all the preceptes and examples of Chriſt our Sauiour but houer ouer vs, that we ſhould learne to lift vp our ſelues from earthly affections, and in time aſcend whither he aſcended, that is, to heauen? *Deut. 32.*

The seruant will followe his maister, the souldier his captain, the naturall child desireth nothing more then to manifest the vertues of his father. Is he worthy to beare the name of Christ, saith Saint *Austen*, who doth no way endeuour the imitation of Christs actions? In that we beeleeue in him, we acknowledge him our God: in that we do that which Christ did as man, we do that which Christian men should do.

Aug. de vita christiana.

The holy Scriptures were not therfore giuen vs, that we should haue them in bookes, or onely read, or peruse them, and so noe more, but the folding vp of all is, a pronouncing of them blessed that do his commaundements, and keepe the wordes of these testimonies: *Better is it with the Lacedemonians to do well, then with the Athenians to speake well, or onely knowe what belongs to welldoing.*

Apo: 22.9

7 Christ hath done his part

and

and conformed himselfe to vs, our part remaines to conforme our selues vnto him: in the way of life whome may we more safely followe, then the way it selfe? *Let the same mind be in you*, saith the Apostle, *that was in Christ*: the same, that is, in humblenesse of mind a resemblance of the same. Whence is it that we are so soone cast downe with euerie touch of aduersitie, but that we doe not deepely consider Christs constancie? whence is it that we are so easily caried away with euery shew of vanity, but in that we lightly passe ouer Christes contempt of the world? whence is it that we are so hardly drawne from the loue of riches, but that we consider no other how Christs store was no great substance? who, saith *Fulgentius*, will not despise his cottage, whē he seeth a Senator despise his large and spacious buildinges? and who, saith hee, contemnes not earthly thinges to

Phil. 2. 5

Fulg. de consess. ad Theod.

get

get heauenly, when he sees a Consull of Rome do the same? yea much more, what Christian man in the world will place his whole delight vpon a transitorie estate, when he sees the sonne of God himselfe passe this life, as only seeking his fathers glorie in heauen?

8 Sure it is, that whereas our liues here are partly guided by preceptes and rules, and partly also directed by examples (and of the two, examples auail most) then haue we sufficient instruction in respect of both from the Sonne of God himselfe, and for the later, to wit, examples by which we are lead; had wee noe precept in the world, the onely life of our Redeemer were enough for our guide and direction all the way. He that relateth onely to others the situation of some great and famous city, cannot make so deepe an impression in his hearers conceit as he who in present shewes

the

the whole description of the same. So they who onely mention, or lay down precepts vnto others, doe not so liuely expresse them, as he who in his own person (as did the sonne of God) doth himselfe fully performe the same.

9 Now we are not onely to behold him in his excellent deedes (for in his diuine miracles and the like we will admire him as God) but we ought to followe him where himselfe willeth vs, and in those thinges we are able, knowing that hee is readie to crowne our very desires, when the performance is aboue our power: the sicke man takes he benifit of those potions which he seeth?no, which he receiueth and applyeth to the recouery of his health.

The actuall obseruation of Christs precepts and manners is for these causes required at our hands: first, for that they are fruites of our regeneration. Se-

condarily, Testimonies of our loue, Thirdly signes of our profession, and Fourthly effectes of our faith.

Iohn, 8. 39. Our Sauiour thus reasoned with the Iewes, *If you were the children of Abraham, then would you do the workes of Abraham*: in effect, if wee are Christians indeed then do we keepe the rules and preceptes of Christ. In the

Iho. 10. 14. tenth of Saint *Iohn* he is called a sheapheard, and we are resembled vnto sheepe, now although sheepe, according to the Philosopher, be *pecus erraticum*, a cattle giuen to stray, yet, sayth our

Arist. de nat. anim. Sauiour, *they will heare the voice of the sheapheard, and follow him too*, wherein is contayned our Christian duetie in following Christ.

Aug. de Ci ta Christ. 10 Awake O Chrstian soule, saith Saint *Austen*, awake, and imitate the footsteppes of thy Lord, hee teacheth thee, who is the way, the life, and the truth: the way without erring, the truth

without

without deceiuing, the life without fading: the way by example, the truth by promiſe, the life by reward, neglect not the following of ſo gracious a Lord.

It was ſaid vnto the tooliſh virgines that were ſhut out from the mariage feaſt, *Neſcio vos*, I know you not, what ſhall they doe who neuer endeuored to ſhew forth his vertues, when the time ſhall come of giuing reward? The voluptuous, to ſee him in glory, who once liued in faſting and great deuotion? the proud in ſeeing him exalted who refuſed earthlye pompe: the couetous in beholding him Lord of heauen and earth, who neuer followed the riches of the world, but now to liue and raygne for euer? what a ſtrange ſight will this bee vnto them, how ſhall they be confounded in themſelues, how often will they wiſh with ſighes, they had walked in his wayes? *Dionyſius* the elder when he *Mat.25.*

heard

heard of the great folly committed by his sonne he calles him vnto him, and reasons with him after this manner, *Didst thou euer see me do as thou doest, liue as thou liuest?* the same may by said to men who follow their owne fancies, did wee euer see Christ do so and so?

11 When Marriners do want in the maine sea markes to direct their course by, they take their marke, which is the sureſt way, from the heauens: in like manner, if we had not examples (as we haue many to this effect) yet the sureſt marke to direct our ſhip by, is to looke to him whoſe habitation is in heauen, which will keepe vs betweene Sylla and Charibdis all the way vnto the port of Paradiſe; wee ſtand in need of a guid, for how ſhould the blind walke, vnles he haue a helper to lead him? & weak & feeble walk vnles he haue an aſsiſtant to ſtay him? the wãdering come into the way, vnles he

haue a conducter to direct him, which is Christ, who to follow, as whome to know, is life eternall.

Ioh. 17. 3

12 By that vision of *Iohn* in the Apocalips, or booke of Reuelation, where he saw the foure beastes, and the four and twenty Elders falling down before him who sate vpon the throne, and pouring out their vials, is vnderstoode the state of Christ the head of the Church (saith the learned) and the duetie of his members in following him as they ought by seuerall vertues laid downe, in that it is said, they followe him whither soeuer he goeth.

Apo 5. 8

First he is called the Lambe, and therefore they followe him in humilitie: this we see by their falling down.

Apo 14. 4

Secondly by mortification, for this Lambe was sacrificed, and they giue their bodies a sacrifice to serue him.

Thirdly, they followe him in loue, he in loue gaue himselfe

for

tor the redemption of man, and they haue their golden vialles pouring out charity vnto men.

Fourthly, they follow him in deuotion, he often prayed, and they offer and poure out too their ſweet odors and prayer vn to God. *Gedion* ſaid vnto all his troops and companie, *quod me videtis facere, facite*: our *Gedion* ſayes the ſame vnto all beleeuers, *That which you ſee me do, do ye.* They cannot goe amiſſe, whoſe guide is the way: they cannot erre, whoſe directour is the truth: they cannot periſh, whoſe preſeruer is life. The prophet *Eſay* ſaith, *This is the way walke in it*

Iud. 7. 17.

Eſa. 30. 21

If the children of Iſrael did learne many things of the Egiptians, onely becauſe they dwelt amongſt them, how much more ſhould the faithfull learne of Chriſt, who is ſaid to dwell with them, and in them?

Chap. VI,

The first vertue to be learned in the life of Christ. What his humilitie.

IT is said of those who excell in the art of elocution, that they neuer find leſſe to ſpeake, then when the matter is the moſt copious, whereof they ſhould ſpeake. Such is the enumeration of thy vertues, O holy Chriſt, which the more we conſider the more we wonder at them, and the longer we labour how to expreſſe them, the leſſe able wee find our ſelues how to conceiue them, in theſe, of all other wee ſtand amazed at thy humilitie, who being God from euerlaſting, wouldeſt take thy paſſage from the throne of glory,

and

and here arriued in a valley of teares, wouldest exile thy selfe three and thirtie yeares from this thy maiesty. and what more? wouldest bee borne man, and what more? euen as the meanest amongst men, and what more? wouldest be circumcised according to the law, who wert aboue all lawe and what more? wouldest sustaine reproches and obloquie in the world? and what more? wouldest suffer death, yea, a most ignomious death, being the God of life, the Authour of life, and life it selfe. Here Saint *Austen* cryeth out, *Quo descendit humilitas?* Whither did thy humilitie descend? If thy owne loue drewe thee to this, it was thy goodnes: if our loue, it was thy gift.

Mat. 2. 1
Luk. 2. 21

Aug. med. sept.

2 *Adam* transgressed the law of his maker, and not onely that, but *Adam*, and in *Adam*, all his posteritie (for we haue no sinne by imputation) not onely transgressed the law of his maker, but

wilfully

wilfully rebelled agaynſt the wiſdome of his God, which wiſdome was God the ſonne, the ſecond perſon in Trinitie. *Adam* thou and all thy ofspring (becauſe all are accellarie) ſhall rue this contumacie offered with ſo great indignity, vnto the Lord of heauen and earth: what ſayes our *Ionas*? for me is this tempeſt rayſed, O father, for me is thy iuſt wrath incenſed, Let me be caſt out into the ſea: for mee hath this ire begunne; by me let it haue an end; let me bee the Lambe ſlaine, ſo theſe Iſraelites may bee deliuered; *Sanguine quarenas reditus*, and muſt that poore poſteritie of *Adam* haue a returne vnto their loſt countrey by bloud? let me bee the virginall ſacrifice: And wilt thou haue an offering? let me be the Iſaac that ſhall go to one of the mountains of *Moria*. Of the two Goats, let me be the ſcape goat, ſent to wander in the wildernes. O the humilitie, and loue, and

Ion. 1. 12.
Apo. 5. 12

Gen. 22, 2
Leu. 16, 8

bountie

bountie of the sonne of God?

3 But to leaue that which the Apostle sayth, *Being equall with God, hee became like vnto man,* and (sinne onely excepted) was euen as one of vs. to see a little his estate and condition in the world, when he was born, where was the place of his birth, but at Bethlehem a little Citie? And where did the sheepheards finde him, but in a sorie Cottage, whose feare was aboue the Cherubims? When he chose Disciples, whom did he choose, but poore fishermen? When hee walked vp and down, who were his associates, but Publicans, and for the most part the common people? When he would take repast, where was his table, but the plaine ground? what were his dainties, but bread and some few fishes? who were his guests, but a company of feeble and hungrie creatures? When hee would take his rest, where was his lodging, but at the stern

Phil.2.7

Mat.2.1
Luc.2.6
Luc.5.10
Luc.15.1
Mat.14 19
Mat.8.24

of

of a shippe? And so in all other actions of life hee shewed himselfe a patterne of all humilitie.

4 Thou art deceyued, O Iew, that expectest in the promised Messias, pompe and glorie of of the world: looke ouer all the auncient Prophecies of him, and thou shalt find it far otherwise. The Psalmist will tell thee, that he shall become *A worme and no man.* The Prophet *Esay, Who will beleeue our report, He is despised and reiected of men, He is a man full of sorrowes.* Zacharie, *Behalde the King commeth in meeke manner*, and so along. Feare not *Herod* the losse of thy Diademe, this King is borne, saieth *Fulgentius*, *Non vt tibi succedat, sed vt in eum mundus vniuersus credat.* Not to succeed thee, (thou art deceiued, if thou thus thinke of him) but hee was borne that all the world should beleeue in him: Feare not him to become thy successour, be-

Esa. 53. 3

Zach. 9. 9

Fulg. de Epiph.

crosse at Ierusalem, a myrror of
Luk. 1. 22 true humilitie, so great, so mightie as he was, to become (to see too) in meane manner a poore pilgrim amongst men.

6 Where are they that seeke, and neuer cease seeking (for were not men happie, if they coulde keepe a meane in their musick, which would make better harmonie, both before God and man) where are they, I say, that neuer leaue seeking
Luk. 3. 5 that mountaine-like height or superioritie in the worlde? let them remember the worlde it selfe will haue an end. Where is that grace that bringes lowe euery hill, and makes plaine the rougheſt passages? where is our time spent in the schoole of Christ, since wee tooke vpon vs in Baptisme the name of Christians, seeing wee remember so
Mat. 11 29 little our maisters lesson, *Discite ex me*, Learne of me to be humble and meeke? *O Lord* (sayth
Aug. con. 8. saint *Austen* vnto his familiar

friend

friend) *wee professe much knowledge and learning.* (This hee spake a little before his conuersion) and yet go on in flesh and bloud, looking aloft, and ouerlooking others: these poore soules, meaning them who lead an humble life, shall carrie away heauen from vs.

Wee see the Lord of glorie howe lowly hee was, when his Disciples were discoursing, and debating the matter of superioritie, hee bringeth in amongest them a little childe, setteth him in the middest of them, saying, *Vnlesse you become as little children, you are not meete for the Kingdome of heauen*, nay, which is more, himselfe is downe at his Apostles feete, washing and wiping them, what humilitie was this? But hence what woulde hee haue his Disciples learne? *Ye call me maister, and Lord, and ye say well: for so am I, if I then your Lord, and maister, haue washed your feete, we also ought to* *Ma.18.3 Iohn.13.15*

leeue in him, and hee will be thy ſauiour. He came not to poſſeſſe the kingdome of others, but to giue the poſſeſsion of his owne kingdome to all beleeuers. He came not by armes to ſubdue kinges, but by dying to giue them all a better kingdome for the time to come: he ſought not others glorie, who ſo humblie forſooke his owne: he was hungrie, and yet he fedde many: he was wearie, and yet refreſheth al that are heauie laden: hee was dumbe, and opened not his mouth, and yet was the diuine ſpeach of God himſelfe: he was of meane reputation amongeſt men, and yet was Lord of heauen and earth.

1. *Pe.* 1. 12
Iohn. 1. 1.
Mat. 28 18

5 If you aske when he was ſaint *Iohn* ſaith, *In the beginning?* If you aske what hee was? hee telles vs, *The word was God*: if you aske what he did? he ſayes, *All things were made by him*; if you aske what he doeth? hee ſheweth that *He enlighteneth all*

Iohn. 1, 1 2, 3. 4, 5.

that

that come vnto him: If you aske how hee came into the worlde? hee setteth it downe in plaine wordes, *The worde became flesh.* If there were no other testimonies to proue his Deitie, yet this were sufficient, *Before Abraham was, I was. To whom all power in heauen and earth is giuen.* This same is God, but this was giuen vnto Christ. *Mat.* 28. 18. If all things were made by him, then was he the Creator, for no creature is the maker of all things. O great is the mysterie of godlinesse, sayth the Apostle, *Hee was manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the worlde, and receyued vp into glorie: Zacharie,* when his comming did now approch, was strikē dumb, he prophecied, and all the prophecies of olde nowe ceasing, behold him who was the end of them all. Behold him, from his cradle at Bethlehem, to his

Iohn. 8. 56 *Mat.* 28 18. *Iohn* 1. 2 1. *Tim.* 3 16

croſſe at Ieruſalem, a myrror of
*Luk.*1.22 true humilitie, ſo great, ſo mightie as he was, to become (to ſee too) in meane manner a poore pilgrim amongſt men.

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*Luk.*3.5 that mountaine-like height or ſuperioritie in the worlde? let them remember the worlde it ſelfe will haue an end. Where is that grace that bringes lowe euery hill, and makes plaine the roughest paſſages? where is our time ſpent in the ſchoole of Chriſt, ſince wee tooke vpon vs in Baptiſme the name of Chriſtians, ſeeing wee remember ſo
Mat. 11 29 little our maiſters leſſon, *Diſcite ex me*, Learne of me to be humble and meeke? *O Lord* (ſayth
Aug. con. 8. ſaint *Auſten* vnto his familiar

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Ma. 18. 3
Iohn. 13, 5

waſh one anothers feet. For I haue giuen you an example, that you ſhould do as I haue done vn to you.

7 To ſee him whome the Angels doe adore, whom the powers and principalities doe worſhip, at whoſe verie name euerie knee, both of thinges in heauen, in earth, and vnder the earth, doe bend and bow, to ſee him kneeling downe vpon the earth, and doe ſeruice at the verie feete of his ſeruants, was a ſight moſt admirable. If wee aske the cauſe, himſelfe hath tolde vs, euen to teach vs this vertue of humilitie: of which vertue Saint *Auſten* thus ſpeaketh. *If you aske, what is the firſt ſteppe in the way of truth? I anſwere, humilitie: If you aske, what is the ſecond, I ſay humilitie: If you aske, what is the third, I anſwere, the ſame, humilitie: What euill doth not this vertue ſalue, & what good doth it not aſſiſt?* Is it not as the ſteppes

Phil.2.10

Auguſt.

of

of degree in the Temple, wherby wee descende to the knowledge of our selues, and ascend to the knowledge of God? Would we attaine mercie? humilitie will helpe vs,

The poore publican humbly confessing his sinnes, and striking his breast, as if his repentance came from his very heart, found mercy. The prodigall Sonne humbleth himselfe in his fathers sight, and is receyued into fauour with him. The Centurion acknowledgeth himselfe vnworthie of Christ, both cures his seruant, and Christ commendes his faith. But of all other examples, the humilithe of the blessed virgin, (blessed amongst women, to bee his mother who was her maker) an Embassador comes vnto her from the King of heauen with a high Message, *Haile full of grace*, howe could not the mother of humility, (and yet a tender virgin) but with bashfull countenance,

Luk. 18 13 *Luc.* 15. 21

Mat. 8. 8

Luc. 1. 28

bee tolde that shee was full of grace, and that shee was so highly accepted of God? How did modest shamefastnesse change her colour, so often as her imagination varied; shall humblie conceyuing of her selfe? How did shee at last acknowledge the goodnesse of God with all submission, Beholde the handmaide of the Lord, with humble obeysaunce vnto that God which had respected and regarded, as shee sayeth in her Canticle, *The humblenesse of his handmaiden*. Thus we see how much humilitie pleased God; when it pleased him so much to respect this vertue, when in the fulnesse of time hee sent his
Gal. 4. 4 sonne vnto the worlde borne of a woman.

8 Being borne, it was said vnto the sheapheardes which were
Luk. 2. 12 sent to see him, *Et hoc vobis signum*, and let this be a signe vnto you, you shall find the child wrapped in swadling clothes and

layd

layd in a manger. And to find Christ, *Et hoc vobis signum* vnto all Christians; you shall find him in humilitie, hee betooke him to a poore cottage, that he might teach vs not to seeke him in palaces: he was not borne in the house of his parentes, but in the way, to shew vs that his kingdome was not of this worlde. *Et hoc vobis signum*, you shall find him in humilitie, he became meeke that we might be made strong: poore, that wee might be made rich; vile, that we might be made glorious: the Sonne of man, that we might be made the sonnes of God. *Et hoc vobis signum*, and this shall bee a signe vnto you, you shall find the child in humilitie *super quem requiescit spiritus meus*? vpon whome doth my spirit rest, but upon the humble? to whome do I looke but vnto these? where did the doue light? not vpon the swelling waters, but cropt a branch of Oliue that had layne *Esa. 66. 2.*

Exo.3.10 Iudg.6 15 1.Sam.15 17.

belowe. Humble Moyſes is made a ruler of Gods people: humble Gedion the leaſt in his family, as himſelfe confeſſed, was by God made the greateſt gouernour. When Saule was lowly in his owne eyes, God exalted him, but when Saule forgot God, then when he ſhould haue remembred him, Saule ſoone comes to ruine.

Bernar. in medit.

8 What art thou, O man that lifteſt vp thy ſelfe in pride? know that pride cannot ſit ſo high, but vengeance can ſit aboue it, to pull it downe. God and pride, ſayth Saint Barnard, cannot dwell in the ſame mind, which could not dwell in the ſame heauen, & pride fallen from heauen, aſcends no more from whence it is fallen.

2.Reg.18

Old recordes make mention that in Egypt there was found ỳ picture of Senacarib, of whoſe pride the ſcripture maketh mention, hauing by his picture this inſcription: *Learne by me to fear*

God

God, as if they would shew the cause and ouerthrow of Senacaribs pride, as thus, Senacarib feared not God. We are wont of all other men, to call proud men fooles, and not without cause, for they often exalt themselues in their riches, in their honours, in their learning, and what not? now what more foolish then to please our selues, to thinke it a grace to disgrace others, and to loue our owne conceites? all comes of pride which is the very roote that nourisheth the imps of many vices. Plutarch sayth, that one Chares a meane fellowe waxed so proud, and began to growe into such admiration of himselfe, because he had hurt Cyrus in the knee, that in the end through very pride he became starke mad. The church stories make mention of Arrius a priest in the church of Alexandria, a man of sharp wit, of very pride he fell to open and fearefull heresie.

Let it be remembred and written in the tables of our heart, *God resisteth the proud.* *Iam.4.6*

10 The more direct the Sun is ouer vs, the lesser is our shaddowe: the more Gods grace is ouer vs, and in vs, the lesser is our shaddowe of pride, and selfe loue. Had we Christian harts to consider the humility of our redeemer, and how farre he was from our haughty, and disdainfull dispositions, it would pull downe our pharisaicall humors, *I am not as this man,* and make vs to remember our selues, remembring that of the holy Ghost, *He that standes, let him take heed least he fall.* The soule is said to haue sences in some manner as the bodie hath, insteed of seeing, it hath faith: in steed of hearing, obedience: of smelling, hope: of tasting, charity and last of all in steed of touching, humility: a sence of all other is this touching most necessary, for this sauleth. *Lu.18.13 1.Cor.10 12*

The Moule is ſaid to liue without ſeeing, the Fly without hearing, the Camelion without taſting, the Shel-fiſh without ſmelling, but without feeling nothing ſenſitiue exiſteth. The ſame may be conſidered of the grace of humility, in the life of grace.

11 The mother of Zebedes children comes vnto our Sauiour, as a ſuter for her ſonnes, that they might haue ſuperiority and ſit next him in his kingdome: ſhe as yet not fully illuminated, thought, that Chriſt ſhould bear a ſtate in the world, ſit as a king in princely authority, and therfore thought to take her time, and lay for promotion, that her ſonnes might bee great about him, and bear ſome ſway, as no meane ſtates: but all this while ſhe was farre wide, Chriſt as he neuer affected ſuperiority in himſelfe, ſo did hee teach, that thoſe who were greateſt ſhould be as the leaſt, and *Mat. 20. 21.*

the chiefeſt as he that ſerued, hee came not into this world to haue any high preheminence, in regard of worldly dignity amongſt men, but in lowlineſſe of mind from his firſt enterance, vntill his departure vnto his father, was the whole cariage of his life; whereunto, his doctrine accorded, when hee pronounced them bleſſed, who were poore in ſpirit: his reprehenſion accorded, when he diſliked their manner who were wont to thruſt and ſtriue for the higheſt places at feaſtes and other aſſembles; he that contented himſelfe with ſo meane and lowly a condition, was able with one word to haue ſhewed as much ſtate, as euer Salomon did when all the world in a manner did admire him.

Mat.5.3
Luc.14.7

12 Wherefore if we follow our heauēly leader, thē muſt we humble our ſelues, more, ſafe is it to be vpon the pauement where we may walke ſurely, thē to be climing vpon the pinna-

cles of the Temple, where and whence we may take a fall: *Peter* in humility and feare craueth distance from Christ, Lord *goe from me, for I am a sinfull man*: *Hester* that good woman, made a good protestation in her prayer, *Tu scis quod detester signum superbiæ*, God thou knowest I detest the signe of pride, Lord, saith Dauid, *I am not high minded, I haue no proud lookes*: The Spartans heathen men, were honoured in the world for their great humility and obedience: The counsell of the Angell vnto *Agar* may be counsell befitting mans insolency, O *Hagar goe humble thy selfe*. It is a temptation of Sathan, saith *Macharius*, thou art better then other, wiser then other, worthier then other, harken not vnto it.

Hester. 14 *Psa.* 131. 1

Macha. hō 27.

13 When as *Rebecca* vnderstood it was *Isaacke* which came walking vpon the ground, downe she comes from her Cammell and couereth her selfe

with

with a vaile: she thought it vnseemely her selfe to be on high, and see her spouse content to go on foote belowe. When we consider with our selues how our Lord and Maister was soe lowly and meeke, what should we elsse doe but be ashamed of our conceits, come down from lofty and swelling desires, remembring that of Saint *Iames*, *humble your selues vnder the mighty hand of God, and he will exalt you*, or that of Salomon, *humility goeth before honour*, or if all this will not serue, to learne vs, to be humble and meeke, yet let the fall of Lucifer be a warning vnto all while they haue a day to liue to take heed of pride.

Ge.3.4.65

Iam.4.10

Prou.15.33

What

Chap. VII.

What we learne by Christs leading into the wildernes, his fasting, and temptations there.

IT cannot but ad courage & comfort vnto the soldier, when hee seeth his captaine in the forefront of the battail to encounter and foyle the enemie: who is not animated in mind when he heares of Christs conflict, and conquest, with, and against the professed enemy of vs all? men are wont to read with delight, and marke with attention, the magnanimity of great champions shewed in assaulting their enemies in warre, how they haue gone forth in the day of battail, and quited themselues like men, for the sauing of their

liues

liues, and liberties: but what combate more ioyfull vnto the christian man, then this of our Sauiour, who vndertoke hand to hand, that great *Goliah* which did vpbraid the God of Israell, & the host of Israell, and not only vndertooke him, but so quel led and subdued his force, as all his whole army are emboldned to march on, and take armes a-gainst him, in his assistance who once ouercame the red Dragon, and so to triumph ouer the com mon aduersary of their soules.

1. *Sam.* 17 10.

2 For the better obseruation hereof we are to consider foure things, First Christs baptisme, Secondly his departure in to the wildernesse, Thirdly his fasting, Fourthly his conflict and conquest ouer the tempter there, who at this time (saith the text) came vnto him. In the first, we call to mind our regeneration in the fountaine of grace, in the second, our departure from the vanities of the

world,

world, in the third, the mortification of the flesh, in the fourth, our conquest ouer the tempter and temptation. If we respect our regeneration in the fountain of grace, we looke vpward, and see heauen opening, and heare a voice testifying of euery one, *Hic est filius meus dilectus*, This is my beloued Sonne. If we respect the second, (our departure from the vanities of the world,) wee heare that of our Sauiour, *I haue chosen you out of the world*: If the third, that of the Apostle. *take no thought for the flesh, to fulfill the lustes of it*. If wee respect the fourth, that of Saint *Iohn* in the Reuelation: *And they ouercame him by the bloud of the Lambe: Be sober and watch*, saith Saint Peter, *for your aduersarie the Deuil as a roaring Lion goeth about, seeking whome he may deuour, whome resist steadfast in the faith*: why doth the sheapheard watch, but because the wolfe watcheth?

*Mat.*3.17

*Iohn.*17. 16.

*Rō.*13.14.

*Apo.*12. 11

1.*Pet.*5.8

3 And here, before we enter into consideration of this our Sauiours departure into the wildernes, we may call to mind, how before his preaching the Gospell or glad tidings of Saluation vnto the world, he first prepared himselfe by fasting he being thus prepared himselfe in
Ex.13.21 personne goeth out against, the enemie. Now as the Arke of God went before the people in the wildernesse, not onely to shew them the way, but also to strike a fear and terrour into the harts of their enemies: the same hath Christ done for vs all, hauing entered our names into his family, we haue the title and testimony to be his · hauing this title and testimonie, we are lead by his spirit: being lead by his spirit we leaue the world, leauing the world, we fall to fasting and other exercises of pietie, In these exercises of pietie, the tẽpter will assay vs, the tempter assaying vs, looking vnto Christ

our captaine, hee ſhall not preuaile againſt vs.

4 For Chriſtes faſting, wee ſee thereby howe to arme our ſelues againſt the aduerſarie, that the fleſh may bee obedient vnto the ſoule, the ſoule vnto grace, and ſo to ſay as *Dauid*, *I come forth vnto thee in the name of my God.* This faſting dooth much helpe the ſoule, which is the chiefe agent in this battaile, that ſoule and bodie both togither, may withſtande the force of the enemie. When two are combating, If one ſtep in to aſsiſt eyther partie, the partie aſsiſted is likelieſt to preuaile. 1. Sam. 17

Faſting helps the ſoule, Chriſt faſteth, and is ſtrengthened againſt the force of the Tempter, Phiſitians can tell vs, then faſting there is nothing better for the bodie: and *Diuines* can ſhew vs, then faſting nothing better for the ſoule, in which it is not the worſt courſe, to weaken the

enemie

enemie before we combat with him: the flesh also is an enemie. For this holy exercise of fasting, it beseemes no man more then Christians. First, because they are men, not brute beastes, led by sensualitie, and therfore those whom temperãce should guide: Secondarily, that they are men, *Rom. 8. 1* who are to liue, not according to the flesh, but according vnto the spirit, and therefore are not to lead their liues as Epicures: nor stuffe themselues like wool packes: *Let vs eate and drinke, to morrow we shall die.* *1. Cor. 15 32* Thirdly, for that they are men now in the field, and besieged dayly with a hatefull aduersarie, and therefore should be sober, and watching vnto prayer. *1. Pet. 5. 8*

5 Christ fasted fortie dayes, and was armed against the Tempter, Christ fasted fortie dayes, and fortie nights, whence we may gather, that we must be armed against this enemie, as well in the dayes of prosperitie,

asnights of aduersitie. He fasted truly, giuing vs an example agaynst temptation: and for this cause, sayth saint *Basill*, is fasting necessarie for our spiritual combate: who ouercame the hoste of the Assirians: Fasting Iudeth. who mitigated the wrath readie to come vpon a great Citie? Fasting Niniuites. who preuailed for the preseruation of the people? Fasting *Moyses*. who stayed the intended destruction of many Innocens, but fasting *Hester*? That thou maist learne, O man, how necessarie a thing fasting is, against the enemies bodily and ghostly, against the temptations of the Diuell, and that after fasting thou shouldest not intend to delicates and full tables. See Christ our Sauiour, after his baptisme, led of the spirit into the wilderneſſe, where he fasted. He which brought ruine vnto ỹ state of man, began the same by eating: but hee that brought recouerie vnto the ruinated state

Basil, de laud. Ieiu.
Isaiæ. 9. 1
Ion. 3. 6
Exod. 17 11
Hest. 14. 2
Mat. 4. 2
Gen. 3. 6
Gal. 5. 24

of

of *Adam*, began the same by fasting. He in whome we all fell, did fall by yeelding to temptation but he in whom we al rose, and being risen, are still preserued from falling, did raise vs vp by vanquishing the Tempter, and temtation.

6 When one cureth a sicke man, he commandes him not to do againe in any case the things that procured his sicknes: Christ hath wrought our cure, and prescribes vs a diet, *Take heed that your hearts be not ouercome with surfetting*, and shewes vs what is hurtfull to our health.

Luk. 21 34

Ezech. 16 49

The sinnes of Sodome amongst other, were these, pride, and fulnesse of bread, which fulnesse was the verie fuell of foule iniquitie, which followed. we must be either Niniuites, or Sodomites; Niniuites, and so those that fasted and praied, that God would haue mercie vppon them for their sins: Sodomites, and so those who liued in all vo

luptu-

luptuousnesse, and were consequently consumed in their sins. The more abstinent at the table, the more continent in the chamber. *Moses* that was fasting, saw God aboue in the mount: the people that were eating and drinking, committed Idolatrie beneath in the valley. As fasting is a most excellent meane of sharpning our deuotion to God: so on the contrarie, satietie and fulnesse, doth often cause vs to forget him. They were filled (sayth the Prophet *Ose*) as in their pastures, and their hearts were exalted, therfore haue they forgotten mee. Those (sayeth saint *Austen*) who are giuen to excesse, they doe not so much consume, as as they are consumed, for in the end they become senseless. But on the other side for fasting, and austeritie of life, how commendable it is, wee see in Christs testimonie of *Iohn* the Baptist, when hee sayd: There was not any borne of a woman

Exo. 32. 2.

Deu. 9. 16

Ose. 3. 6

Aug. de pan.

Mat. 11 11

greater

greater then *Iohn.*

Gal.5.24 They who are Christes, haue crucified the flesh (sayth the Apostle) and this crucifying is for the soules safetie. The Champion loues his Buckler well, and yet for all that, he cares not how it bee hackt, and hewed, so his bodie be defended. It is no matter for chastising the outward man, so the man within thee may bee kept safe and sound.

7 Nourish the flesh, & nourish the vices of the flesh, nourish or pamper the flesh, and giue thy verie enemie weapon to hurt thee, what more seemely then a temperate man? what more vnseemly thē man intēperate? Is he not cōpared vnto ✠ brutebeasts, the Wolfe, the Beare, and such like? There is not (saith *Salomon*) any great hope in him that loueth banquetting. But how abstinence is a meane to bring vs to all vertues, it appeareth in those three children, who beeing content with pulse and water, increased in wisdome

and

and vnderſtanding, aboue all the delicious wantons that were in Babylon.

8 A ſingular example may bee ſene in Chriſtes faſting, *Vt rem vtilem, non ſolum verbis, ſed etiam exemplis inſtrueret.* For ſo neceſſarie inſtruction, ſayeth one, Chriſt would not onely teach vs in wordes, but in example.

What a goodly Chriſtian art thou which diſdayneſt faſting, and ſeeſt how the ſonne of God endured ſuch hunger for thy ſaluation? Should that fleſh faſt, that knewe not how to rebell againſt the ſpirit, and ſhould not thine, that knoweth to doe nothing elſe? But thou wilt ſay, Chriſt faſted fortie dayes and fortie nights: therefore ſhoulde I endeuour to faſt ſo long? A thing impoſsible. Why nothing that goeth into the man, defileth the man. What Logicke call they this, which is a reaſoning without

reason? surely this arguing comes then of carnall securitie. Though wee fast not as Christ fasted, should we do nothing at all? Though no meats are vncleane of themselues, is there therefore no order to be obserued in our Christian fasting? Is this fasting a matter onely of policie, or, in our hardest censure, a superstitious rite? which serueth to shew our sorrow, in the first place for sins past, Secondarily, our feare of punishment for to come, which serueth in the third place, for the castigation of the bodie: and in the fourth, for the humiliation of the soule? If wee respect the first of these endes, so did the people fast. *Iudges* 20.ver.26 If the second, So did the men of Niniue fast. If the third, so did the Apostle, in the first to the Corinthians, and ninth Chapter. If the last, so did the Prophet fast, saying, *I haue humbled my soule with fasting.*

Iudg.20. 26
Ion.3.6.
1.Cor.9
Psa.35.16

9 Can the world better gratifie the old enemie of man, then to take away this, which *Tertullian* calleth, A worke of reuerence to God, whereby wee proſtrate our ſoules and bodies before him, and diſpoſe our ſelues the better to deuotion, when wee fall to faſting? Should wee ſo lightly (beſides thoſe manie precepts and examples in holie ſcriptures) paſſe ouer this one example of our Sauiours faſting, which beeing duly conſidered, doth miniſter much matter worthy of our Chriſtian obſeruation? Fifthly, the number of fortie daies is mentioned in Chriſtes faſting: Becauſe the number of fortie dayes, ſayeth ſaint *Ierome*, is often times in holy ſcripture applyed vnto a time of penitencie and affliction for our ſinnes.

Tertul. de laud. ieiu.

Hieron. in Ezech.

Fortie dayes continued the waters of the floud, fortie years wandred the people in ỹ wilder-

Gen. 8. 4
Pſal. 95.

Gen.8.4
Psal.95
Ion.3.1
Ezec.4.4
1.Reg.19
8
Exo.32.2

Mat.17.3.

Hier. com. mont. nos secundum traditionem Apostolorum Vnicam obseruamus Quadrageſimã

neſſe : Fortie dayes had the Niniuites to repent them of their ſinnes : Fortie dayes ſlept *Ezechiel* vppon his right ſide, ſorrowing for the Tribe of Iudah; Fortie dayes faſted *Elias*, when hee fled before *Iesabell*: Fortie dayes faſted *Moſes* when hee receyued the Law vpon the Mount. *Moyses* for the Lawe, *Elias* for the Prophets, Chriſt for the Goſpell, who appeared togither at the transfiguration, three ſufficient witneſſes to authorize faſting, and the number of fortie dayes faſting, which time, ſayth ſaint *Ierome*, the Church hath kept ſince the time of the Apoſtles themſelues.

10 And now come we vnto the conflict it ſelfe. The Tempter ſayth, If thou bee the ſonne of God, as yet doubtfull of his Deitie: When he heard that a virgin had conceiued and borne a ſonne, there hee thought hee was the Sonne of God: but

when

when hee perceyued shee was espoused to *Ioseph*, there hee thought hee was the sonne of man: when hee heard the Angels make that heauenly melodie at his birth, there he thought he was the Sonne of God, but when he saw the tender babe in Bethlehem, with *Marie* his mother, layd in a Manger, there he thought hee was the sonne of man: when he saw him circumcised, then he thought there appeared a plaine signe of his humanitie: but when he heard the name of Iesus, then he began to suspect his Deitie: when hee saw him baptised with the multitude, he thought, sure hee was the sonne of man, but when the voice came from heauen, then he heard otherwise that hee was the Sonne of God: when he saw him fasting so long, and not hungring, then hee thought hee was the sonne of God: but when at the ende of fortie dayes hee hungred, then hee thought hee

Mat. 1.20 23
Luc. 2.14 16
Luk. 2.21
Mat. 3.16 17

was the ſonne of man. And therefore in the firſt place, he aſſayes him by eating, as man, with a conditionall, if, to haue him ſhewe his power, whether he were or no the Son of God.

But our Sauiour, when he had faſted forty dayes and forty nights, hee proceeded no farther, that the power of his diety as yet might be hid, ſeeing that *Moyſes* and *Elias*, men, had afore time faſted ſo long. Forty dayes without hunger, was not of man, and yet afterward to hunger, was not of God, and therefore the Deuill as doubtfull what to doe, tempted him after this manner, *If thou art the Son of God*, that naturall Sonne of God, and ſo equall to him in power, (and ſo as one that hath authority) *Commaund that theſe ſtones may be made bread* and ſo fall to eating. There is a voice that hath teſtified of thee from heauen, that thou art the Sonne of God, canſt thou liue by this

title or testimony? thy father either he sees not thy distresse, or he will not helpe thy necessytie, the best way is, helpe thy selfe, and looke thou to thine owne safetie; while the voice is testifying thou art starued.

11 In this or the like temptation, great is the subtilty of the old serpent, wherein first hee moues to distrust Gods prouidence, secondarily to trust in power, and thirdly to neglect fasting and meditation, the exercises of true piety. ***Command that these stones may be made bread***, As if, now shall I see, whether he be the sonne of God, or no: If he turne these stones into bread, assuredly he is the sonne of God, if not, it shall appeare he is the sonne of man; whereby he would at once both trie him whether he were God, as also allure him as man, but the tempter meeting with Christ, met with his match, for he could not by his most diuine answear ga-

ther the certainty of either, *Man* saith he *ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God*, meaning the order, that God hath ordayned to mayntaine his creatures by, or his word, the ſuſtenãce of the better part of man, to witt the ſoule.

Deut. 8. 3.

12 Doth the Tempter thus leaue? no, he aſſayes him again, this man faſteth, liueth deuoutly in the wilderneſſe, is not caried away with temptation of eating, ſurely he is good, and better thẽ others, may he not be brought to affect glorie of the world? this affectation of glorie is wont to moue the beſt. Now the tempter taketh him to the pinnacle of the Temple, ſetteth him on high: vnto the Temple, a ſhewe of holines; on high, a place of eminencie, a hundred to one, (thinkes he) if a ſhew of holines, if a place of dignity, be not a meane to tempt. *If thou bee the Sonne of God caſt thy ſelfe doẅn,*

being

being the ſonne of God, thou canſt by thy power ſaue thy ſelf, if not thou haſt the miniſtery of Angels to ſaue thee. The ſcripture it ſelfe ſaith it, and therefore doubt not, to throwe thy ſelfe downe: *He ſhall giue his Angels charge ouer thee:* Caſting thy ſelf downe and the Angels ſauing thee, all the world will giue thee applauſe, and thou ſhalt bee ſo glorious as neuer was any. We ſee the driſt of this temptation when intemperancie doth not take place, when a meane eſtate beneath doth not make men harken vnto temptation, yet to be aloft, the tempter thinkes it a fitter oportunity. But what doth he ſay, *Ego mittam te?* I will caſt thee downe? no. But, *Tu te mitte.* Caſt thy ſelfe down: to ſhew that he can hurt none, vnleſſe any by conſenting to temptation, hurt himſelfe, for he that deſireth that all might fall, can perſwade, but not caſt downe, his property itis to ſuggeſt, but our duty to

Pſ. 91. 11.

reſiſt, his ſuggeſtions: a diabolicall voice truly is it which prouoketh to deſcend, not to aſcend, the tempter ſaith in deſperate manner, throwe thy ſelfe downe, but God ſaith in hope of mercy, raiſe thy ſelfe vp.

Act. 17. 11. 13 In that hee alleadgeth ſcripture, or rather miſſe aleageth holy writ, it teacheth vs with the men of Berea, to try whether it be ſo or no. We ſee it hath bin the manner of deceiuers, following the old deceiuer, to forge euidence, and ſometimes ſayth *Origen*, ſhew themſelues like ſubtile Pyrats, who ſet vp lights neere dangerous rockes, that the trauailer repayring thither, thinking by the lights all is ſafe, is ſo betrapped and taken of his enemies after. In this faſhiō peruerſe men to ſtrengthen their fancies vſe alſo to deale.

But cōſider we a little the place of ſcripture here alleadged, taken out of the ninty and one Pſalme, all which Pſalme, ſay the aunci-

ent

enne Fathers, concerneth Gods protection ouer the faithfull man, ouer whome he hath appointed the ministery of Angels. Now for Christ who was God from euerlasting, he rather keeps the Angelles, then the Angelles him, and therefore no way was it appliable vnto him. *They shall keepe thee*, that is to say, thy selfe O man which art frail and weak, least at any time thou dash thy foote against a stone: so in the first place the text is not rightly vnderstood, if wee respect the state of the righte ous man as the Prophet meaneth: yet here is a contrarie sence, *he shall keepe thee in all thy Wayes*, true, but not in all thy presumptions, *He shall giue his angels charge ouer thee*, well, shalt thou therefore tempt God the Lord of Angels? Christ answeared rather, *thou shalt not tempt the Lord thy God.* In the third verse of the same Psalme it is said, *He shall defend thee from the snare of the hunter*, and in the

thirteenth

thirteenth verse, *Thou shalt goe vpon the Lion and Adder*, both which places cõcern our preseruatiõ & resistance far, and of the tempter, which he leaueth out, and onely inserteth a sentence, which Christ soone answereth by scripture most rightly allead ged, *Non tentabis Dominũ Deũ tuum*, thou shalt not tempt the Lord thy God.

Deu.6.16

14 Hath the Deuill yet done tempting? no, he taketh our blessed Sauiour into an exceeding high mountaine, and there sheweth him the kingdomes of the world, with the glory of them at once, making a large promise to bestow them all, who had not authority to dispose of any one, he will giue kingdomes but vpon such a condition as should make any good dealer break off from coping with so bad a bargayner. The condition is hee must be worshipped, what, should man forsake the worship of God, for riches or king-

domes themselues? these were deare riches and kingdomes in deed: no, saith Balaam, I cannot doe it if he would giue mee a house full of siluer and gould. Num. 22 18

15 Hetherto hath our Sauior shewed no signe of his diety, the tmpter takes him to bee man, &therfore tēpts him as mā, in the desert where is hunger, he tēpts him to gluttony: vpon the temple where was the cheare of doctors, he temptes him to vaine glory: vpon the high mountaine, whence worldly thinges are seene, he temptes him to coueteousnesse, which is indeede, as the Apostle saith, Idolatrie: for in the possession thereof the Tempter requireth worship, but all in vaine doth he shew Christ the glory of the world, who beheld it no otherwise then Phisitions are wont to do vlcers, and diseases of their patients, he offereth earthly kingdomes, to him who had in his owne hands to bestowe heauenly, hee would

haue

haue worship of him whome all the Angelles do worshippe, and at whose very sight himselfe did tremble. And here is to be noted, that by this temptation vpon the mountaine, thou mayst learne, that when thou art greate and high, the diuell setteth beefore thee great and high desires, and would haue thee fall downe that thou mayest accomplish them, *Ambitio*, saith Saint Ambrose, *domesticum malum, & vt dominetur aliis prius seruit, curuatur obsequio, vt honore donetur, & dum vult esse sublimior, fit remissior.* This Ambition hath a domesticall daunger, that it may rule, it serues: that it may be honoured, it bends and bows in giuing honour, while it would be aboue others, it becomes inferior to others.

16 Let men knowe that all rightfull power and prehemminence is from God, and that all Ambitious power is of the tempter. In this temptation consider

wee

we Christes answeare vnto the Tempter, *Dominum Deum tuum adorabis, et ei soli seruies* Thou shalt worshippe thy Lord thy God and him onely shalt thou serue. And this aunsweare Christ giueth him with authoritie, commaunding him to depart, at which commaundement the Tempter leaueth him, finding himselfe euery way confounded, and that his combate with Christ, it was *impar congressus*, he was not able to stand in this champions hands. *Deu.* 10. 20

Now concerning this last assault, we may call to mind how quickly our Sauiour reiects him, when once he begins to mentiō Gods worship, whereby we are taught to bear iniuries offered to our selues, but no wayes to tolerate iniury offered vnto God. For the other temptation, saith Saint *Chrysostome*, *mitte te deorsum*. Cast thy selfe down, Christ was not so much moued, did not rebuke the tempter, but when he

began

Chrisost. hom. 13. 4. Math.

began to meddle with Gods worshippe, and speake of casting that away vpon worldly glorie: Christ sends him packing with a *Vade Sathana*, auoid Sathan, and tels him, for worshippe it was Gods only, and none but Gods, the conflict ended, the Angeles come and minister vnto him.

17 Against the temptation of intemperancie, we haue by the example of Christ, to learne these things, first, not so much to respect the life of the body, as the life of the soule; for should we regard the house and let the housholder pine away in misery? Should the seruant be adorned, and the Maister himselfe become an abiect? Secondarily we learne, not to yeeld vnto any perswasion of the tempter, for the necessaries of a frail momentary and transitory life. Thirdly, that man doth not liue by bread onely, but by Gods sanctifying his creature, by his word. Fourthly, that for the want of

bodie

bodily sustenance we should not breake out into impatiance, but depend vpon Gods prouidence, and vse the order that God hath ordayned to maintain his creatures.

18 Against the temptation of vaine glory, we learne, not to beleeue the embracinges of this deceitfull Ioab, who when hee knowes any one to be giuen to fasting, or any other exercises of Christian pietv, hee would make him as the boasting Pharisie, to say with contempt, ***Non sum velut ille publicanus,*** I am not as yonder Publicane. we see how the tempter when he hath men on high, how hee there moues them to tempt God by presumption, and seeke a little glorie amongst men by submission, but we see also in this cause what to doe. I am a man, and therfore can otherwise descend, then by casting downe my selfe, I will not tempt God and neglect the meanes he hath ordayned

ned for my preseruation, for a little glorie I respect it not.

19 Against the temptation of desiring the greatest thinges in the worlde, I learne to preferre Gods worship before all, and so to breake off by his good grace from euill motions of the fiend. Agaynst all temptations in generall. I learne by this of our sauiour, to resist temptations whe they come. Saint *Basill* likeneth the Tempter vnto the Leopard, which hath such a naturall hatred agaynst man, that if hee see but mans picture, he is readie to flie vpon it, & al to teare it. Such is the enmitie of the red Dragon whom Christ vanquished, if hee see but a picture or resemblance of Christ in a good man, hee is readie to rage agaynst it: wee see him assaulting, but not preuailing.

Basil in aliquot script. loco hom. 21.

20 By the order of these temptations, it is manifest, that the tempter first beginneth with lighter, then commeth to grea-

ter. First hee began with eating, then he goeth to the affectation of glorie, and last of all, falleth to flat Idolatrie: in all these Christ meeteth with the temptation in the beginning, kils the serpent in the egge, nips vice in the blade, strangles sinne in the first motion. For the old serpent sayth *Ieremie*, is slipperie, and vnlesse wee keepe out the head of suggestion, hee will get in his bodie of consent, and at last, taile and all, and so a habite and habitation of abode.

21 In all the temptations, Christ repaireth to some testimonies of holy Scripture, a speciall lesson for our Christian learning: if wee are tempted with a desire of sinfull delights, we may call to minde, we haue a *Scriptum est*, to answere this temptation: *Not in chambering and wantonnesse*, And if we bee tempted with an inordinate desire of riches, wee haue a *Scriptum est*, *Godlinesse is great gaine*

Rom. 13 13
1. *Tim.* 6 6

if

if a man be content with that he hath. If we bee tempted with a vaine opinion of our ſelues, wee haue a *Scriptum eſt: Behold, I am but earth and aſhes?* If wee bee tempted with a careleſneſſe of our eſtate and condition, wee haue a *Scriptum eſt, It is appointed for all men once to die, and after that comes iudgement.* Furthermore, wee ſee Chriſt would not turne ſtones into bread: to learne vs not to conſent vnto the the Tempter in any thing, no though it haue a ſhew of good. There were manie high places in Ieruſalem, yet the temptation of the caſting downe was from the Temple, the beſt, the holieſt eſtate of all.

Ge. 18, 27

Heb. 9. 27

Chriſt would not caſt himſelf downe, though hee might haue ſaued himſelfe without the miniſterie of Angels: to ſhew vs not to ſeek ſupernaturall means when God doth lend vs naturall; we tempt him when wee ſeeke health without a medicine, or

victorie

victorie without a combate: we tempt him when wee may by reason or counsaile auoyd some euill, and will notwithstanding explore his power: and last of all, we temp: him, when we enquire too farre into his wisdom or require that of him vnlawfully, which hee is wont to offer by meanes.

22 Christ would not hearken vnto the temptation of windie praise, whereby the Tempter seekes to drawe many from God, and godlinesse, nor vnto a desire of hauing kingdomes of the worlde, whereby he is wont to draw many for a great deale lesse, and neede not be at cost to offer so much to withdraw them from Gods worshippe: what Christ did wee see, and hence all may learne what they should doe.

23 At the end of the conflict of our Sauiour, the Angels come vnto him: at the ende, for so long (sayth Saint *Chrysostome*)

as he was combatting, he suffered them not to appeare, nor to come neare him, least hee might haue seemed to haue put the aduersarie to flight, by the helpe of Angels. At this time the Angels ministred vnto him, as appliable to his Deitie in his agonie they are sayd to comfort him, [illegible] uing reference to [illegible] nitie,

Another [illegible] is, that the [illegible] tulate at t[illegible] tations of [illegible] haue a g[illegible] greater [illegible] vs in the [illegible] uersarie, [illegible] dren of G[illegible] in that whi[illegible] in that which [illegible] feare: for the n[illegible] them: for the sto[illegible] full by perswading good for e[illegible] uill, he is vnder them: hee hath nettes for euerie disposition. for the ambitious he hath glorie, for

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the couetous gaine, yea, for the most religious themselues hee hath some meane or other to assaile them.

24 I would you should know (sayeth Saint *Barnard*) that no man whilest he liueth in this bodie can liue without temptation, [illegible] sleepeth not, but is busie and specially when [illegible] departe of the con- [illegible] euen caried by [illegible] the wilder- [illegible] he delightes [illegible] world: but [illegible] courage, [illegible] and out be- [illegible] ted, that we [illegible] much to in- [illegible] ee ouercame [illegible] in him wee [illegible] wer likewise to [illegible] he Tempter came [illegible], not once, or twise, but [illegible] third time, to shew that our temptations are many: but how manie soeuer they are, we haue [illegible] these comforts, which are more

and

as he was combatting, he suffered them not to appeare, nor to come neare him, least hee might haue seemed to haue put the aduersarie to flight, by the helpe of Angels. At this time the Angels ministers vnto him, as appliable to his Deitie in his agonie they are sayd to comfort him, as hauing reference to his humanitie,

Another thing we here learne is, that the Angels doe congratulate at the resisting the temptations of the Diuell. We see we haue a great aduersarie, but a greater Captaine to stand with vs in the combate. For the aduersarie, he doth assaile the children of God by many meanes: in that which is good, by pride: in that which is euill, By abiect feare: for the meeke, hee is ouer them: for the stoute and wilfull by perswading good for euill, he is vnder them: hee hath nettes for euerie disposition. for the ambitious he hath glorie, for

the

the couetous gaine, yea, for the most religious themselues hee hath some meane or other to assaile them.

24 I would you should know (sayeth Saint *Barnard*) that no man whilest he liueth in this bodie can liue without temptation, Sathan sleepeth not, but is busie to tempt, and specially when thou art in the desart of the contemplation, and euen caried by the spirit of God in the wildernesse, that is from the delightes and pleasures of this world: but we may bee of good courage, our Iosuah goeth in and out before vs he was tempted, that we might not thinke much to indure temptation: hee ouercame temptation, that in him wee might haue power likewise to ouercome: The Tempter came vnto him, not once, or twise, but the third time, to shew that our temptations are many: but how manie soeuer they are, we haue these comforts, which are more

and

and of more efficacie: First that Christ hath subdued the force of our enemie, Secondarily, that he taketh compassion vpon the tempted, hauing himselfe endured temptation: Thirdly, that from henceforth hee will ouercome him in his members, who hee ouercame in his owne person, being the head of the body.

Deut. 29. 30 Wherefore, as *Moyses* sayd vnto the people: Dread not, nor bee afrayd, for your God fighteth for you. So may it be sayd vnto euery Christian man, whose armour is the shield of faith, the sworde of the spirit, whose battaile is temptation, whose grand Captaine is Christ Iesus our Sauiour, whose conquest is an immortal crowne of euerlasting glorie, bee of good courage, pluck vp a good heart, the Lord of heauen and earth, is with thee, and for thee, in the conflict. The conclusion is, Christes fasting ought to bee vnto vs an example of sobrietie, while wee

are in the wildernesse: his resisting the Tempter, an instruction against temptations.

Chap. VIII

Of Christs great compassion towards men, his continuall doing good in the worlde, and what instructions we hence learne.

WHen we enter into consideration of the great compassion of the son of God, towards the distressed state of man, wee find it a worke of inspeakeable mercie. In the creation, *Dedit te tibi*, O man, God gaue thee thy selt: but in the redemption, *Dedit se tibi*, God gaue thee himselfe: In the creation of all things necessarie for man, onely sixe dayes were passed: but in mans redemption three and thirtie yeares were fully expired.

Adam in the ſtate of innocency, for perfection left all his poſteritie farre behind him: his reaſon was vncorrupt, his vnderſtanding pure, his will obedient, he was for knowledge of heauenly matters, an excellent diuine, for the nature of things, a deep Philoſopher. *Adam* had nothing which was neceſſarie, now wanting vnto him, that when he ſaw he had all things which he might deſire in earth, hee might then turne all his deſires towards his God in heauen. Hee hath one precept to keepe amongſt theſe many bleſsings, this one precept is moſt vndutifully broken. *Adam*, vnleſſe mercie ſtep in, thy felicitie & the felicitie of all thy poſterity is at an ende. Behold a help whē thou art now in ỹ paws of the Lion, *The ſeede of the woman ſhall breake the Serpents heade.* Heare how the Serpents hope is turned into a curſe, and Chriſt (who was to come) *Adams* dreade. is turned into a

bleſsing

bleſsing. Beholde loue which affecteth thee more, then thou diddeſt affect thy ſelfe.

2. Nowe Chriſt the promiſed ſeede, beeing come, ſheweth the full accompliſhment of the ſame, in that hee compareth himſelfe vnto the Samaritane, who tooke compaſſion vppon the man that was wounded, bound vp his wounds, poured in wine and oyle, ſet him vppon his owne beaſt, brought him to a common Inne, tooke out two péce, bad the hoſt haue care of him, & ſhewes that at his comming he will make amends for all. This wounded man may reſemble humane nature: the Prieſt and the Leuite that paſſed by, leauing him halfe dead all the offerings of the ceremoniall law: the Samaritane Chriſt, who beholding man in this caſe with the eye of mercie, bound vp his wounds with the hand of pitie, powred in the ſoftning oyle of hope, and ſearching wine of

Luk. 10 33

trition, laeyth him vpon his own nature, and righteousnes thereof, taketh out the two Testaments, bringeth him to the holy hostage of his Church, commaundeth his Priestes to take care and charge of him, and promiseth that one day, they shal find, they haue not lost their labour.

Barn. in Psal. beat. qui hab.

3 In consideration of mans fall (sayth Saint *Barnard*) mercie began to knocke at the bowels of God the father, which mercie brought with her peace as a companion: on the other side, truth accompanied with iustice, began to approach and contradict mercie. Betweene these sisters began a long controuersie: Mercie sayeth vnto God: O God, man this creature of thine would haue cõpassion shewed him, being now so miserable. No sayeth Truth, and Iustice, Lord fulfill thy worde: *Adam*, that day thou eatest, thou

Gen. 3. 3

shalt die, Mercie replyes, but

thou

thou haſt made me merrie, but if thou ſhew no mercie, I am not: on the contrarie, Truth ſayeth, and I am truth, and vnleſſe I take place, I abide not for euer. God the father commits the deciding of all vnto God the ſonne, before whom Truth and Mercie ſpeake the ſame things. Truth ſayth: if *Adam* periſh not I periſh: and Mercie ſayth, if *Adam* bee not conſerued I languiſh. Well, let death bee good and let both haue that they deſire, let *Adam* die, and yet for all that, let *Adam* haue mercie. O admirable wiſdome; but howe can death bee good, ſeeing the death of ſinners is worſt of all, but of the Saints precious; and the birth day of life? To make an end of all this debate, let one bee found which of loue may die, and yet is not ſubiect to death. The motion ſeemed good, but where may any ſuch bee found? Truth ſeekes about the earth, and cannot find

Pſal. 116 15

one cleane from sinne, no not an infant of one day, mercy goeth vp to heauen, and there finds none that hath this loue, as to leaue life for sinners; these sisters returne at the time appointed, not finding that which was required. At the last, peace calling the aside and cõforting them, saith:

Psal. 14-3 *you know there is none that doeth good, no not one,* he that gaue you this counsell, when all is done, must surely giue you help: whereat the vmpire began to proceed, and calling the Angell

Mat. 21.5 *Gabriell* said, *Goe tell the daughter of Sion, Behold, her King commeth:* Let these sisters now accord, in one, and let that of the Prophet be confirmed, *Mercie*

Ps. 85.10. *and truth are met together, righteousnesse and peace haue kissed each other:* now, Truth thou shalt haue thy right, for *Aam* shall dy, and mercie here is thy desire, *Adam* shall be restored to life: O happy harmony, who euer read of such wisdome and loue, of

such

such bounty and plentifull redemption, where mercy is, the wine that gladdeth mans heart, and loue is the oyle that makes him haue a cheerefull countenance? *Martha* said, *Lord he whō thou loueſt is ſicke*, as if the loue of Chriſt were enough to moue him to take pitty. Thus much of Chriſtes compaſsion towards the ſtate of man ingenerall *Iohn.11.3*

4 For his continuall doing good in the world, his mercy was euer pardoning, his wiſedome was euer teaching, his liberality was euer giuing, his pitty was euer helping, how was he euermore the Phiſition of the ſicke? what was all his teaching, or whereunto did it tend but vnto the remiſsion of ſinnes? for his ſincerity of life while he walked in the world, *Tertullian* bids the Romans, but read their own regiſters, there they ſhould find mention of the faultleſſe conuerſation of Ieſus the ſonne of the virgine Marie, his doing *Tertul. in Apologet.*

goodfully appeared to poore sinners all along, looke what was due to his obedience, to witte loue; to his desert, to wit reward: to his humility, to witte honour: to his sorrowe, to wit ioy; to his death, to wit life; to his victory, to wit triumph; all is attributed vnto them: his merites became their merites, his suffering their satisfaction, his ioyes their ioies, he fed many in the wildernesse with bread and he imparted the bread of life vnto whole multitudes that came to heare his diuine doctrine: If we respect his goodnes, he was τὸ ἀγαθὸν, goodnesse it selfe; if his clemency in imparting hereof, he was τὸ χρηστὸν, placability it self, most placable was he, or in effect a preuileiged place, whereunto all might repair, and come vnto him, as the infant vnto the mothers lappe where the duggs of mercy are neuer drie. Steadfast was hee in loue without change, sufficient without want,

free

free without defect, and euermore ready to do good vnto all, his loue was ouer all (would all haue accepted of his loue) as the sunne is the same to rich and poore, if they will open their eies and walke in the light thereof.

5 *This is a true saying* (saith the Apostle) *that Christ came into the world to saue sinners.* 1.Tim.3.9. Was this benefit restrayned vnto some? no, saith Saint *Iohn*, it was for all sinners: he is the *reconciliation* for our sinnes, and not onely for our sinnes, but for the sinnes of the whole world, saith he. 1.Ioh.2.2. The further any good reacheth the more nobler it is, the commission of the Apostles was, κηρύξαι τὸ εὐαγγέλιον, *Preach glad tidinges*: as it could not be but acceptable, so was it large also, πάσῃ τῇ κτίσει preach it to all creatures, according to that of the Psalme *their sound went out into all lands*: *Samuell* said vnto *Saul*, Mark.16.15 Psa.19.4 1.Sam.29

thou haſt caſt away the Lord: there is the very cauſe of thy reiection. God, ſaith the wiſe man, hath not made death, neither delighteth he in the deſtruction of ſinners: who would haue all men to be ſaued and come to the knowledge of truth: hee would not haue the worke of his owne hand miſcary, who deſireth nothing more then the good of all, *Wiſedome lifteth vp her voice to all that paſſe by; ſhee calleth in the high ſtreete, ſaying O ye fooliſh, how long will ye loue fooliſhnes? Turne you,* ſaith the Prophet, *from your vnrighteouſnes and you ſhall liue: why will you die, O you houſe of Iſrael?* the rich man ſendeth his ſeruãts, to call in all vnto the great ſupper: his reuealed will, calleth all, and his will of well pleaſing reſpecteth all, *come receiue the kingdome prepared for you. Go ye to euerlaſting fire, which is prepared for the Diuell and his Angelles:* a kingdome is prepared of

*Wiſ.*1.13

1.*Ti.*2.4.

*Pro.*1.20.

*Ezech.*33 11

*Luk.*14. 23

God

God for men not destruction, this is from men themselues. He who would haue gathered Ierusalem as the Henne doth her chickens vnder her wings, sheweth how much he respected her wellfare, if she would haue harkened vnto him: God forbid to thinke otherwise, but that he loueth the wellfare of man. The Sunne, saith Saint *Chrisostome*, extendeth his beame vniuersally, if any willfully shut their eies, and will not behold the light thereof, is the fault in the Sunne? no verily.

Math. 23 37

Chriso. hō. in Io. hom. 1.

6 For the time of the aboad which our Sauiour had amongst men, he went about, saith Saint *Peter*, doing good and healing all that were oppressed of the diuell, for God was with him: neither did he cease to extend his goodnes towardes his very enemies, for while they were seeking to slay him, he sought to saue them, and neuer so much regarded τὸ ἴδιον, his owne,

Act. 10. 38

as he did τὸ κοινὸν the common welfare, and benefit of others. The candle being inlightned, with what carefulnes did he seeke the lost groat? what mountaynes and desertes did he wander to find, and finding, to bring home man the stray sheepe, leauing the ninty and nine or cõpanies of Angels in glory. How louingly did he inuite all to come vnto him, helping all, refusing none.

Luk. 15. 4

7 By this we learne, that we are not in the worlde for our selues, but, setting Christes example before our eyes, how we ought, to endeuor that we may in any thing we can to further others. Of all louing creatures there is none created to a more louing, and sociable end, then is man: but none more ordayned to do good each to other then are christian men: while we are in the way, saith Saint *Austen*, let vs beare one an others burden, that we may rest together at

the

the end of the way: in artificiall buildings one ſtone doth beare vp an other, much more ſhould the ſame be done in that building, wherein ſaith Saint Peter, *all the faithfull are as liuely ſtones.* Nature hath taught the Beauers to helpe one an other in ſwimming, and the Cranes flying ouer the mountaine Taurus, when the formoſt is wearie in beating the aire, that the next ſhould ſucceede, and ſo in order euery one to labour for the ſafety of them all. Grace doth teach vs the ſame leſſon, or rather the author of all grace by his example, whoſe ſole deſire was to do good generally vnto all, his merites were ſufficient (all confeſſe) and efficient too: where was the fault? *Nolwiſtis* you would not. 1. Pet. 2. 5

8 We ſhew whome we reſemble, when we endeuour our ſelues to do good vnto all, when we haue compaſsion on ſome, and others ſaue with feare pulling them out of the fire. Wee *Iud* 23

knowe

know not, how soone we may stand in need of Gods helpe, and therefore should desire nothing more then to shewe our selues helpfull vnto others. Hee (saith Saint *Austen*) is rightly called a Christian that is ready to helpe all. It was the voice of *Cain*: *Num quid ego frat is custos?* am I my brothers keeper? it was the answeare of those that conspired the death of the sonne of God: *Quid ad nos?* what is it to vs? looke thou to it: speaking vnto *Iudas*, when he had betrayed innocent bloud, as if they cared for no more, but themselues. It is the practise of worldlings to be politicke to themselues, to make no conscience, like greedy Harpyes how they spoil others, so they enrich themselues. In *Pharoas* dreame the leane deuoured the fat, but in the course of these men the fatte deuour the leane, or as the fishes in the Sea where the greater do eate vp the lesse, and so wee are enemies

Aug. de Ci ta Christi

Gen 4. 9.

Mat. 27. 4

Gen. 41. 3

one

one to an other, like the *Madianites* within themselues. For these minded men, saith *Origen*, that punishment, (*misisti iram & terra deuorauit eos*, thou didest send forth thy wrath and the earth deuoured them) is verified in these: hath not the earth deuoured them, which waking do talke of earth, sleeping dreame of earth? which neuer mind any other but the possession of the earth? *Inopia multa, rapacitati plura desunt.* The poore man wanteth, but yet the greedy raking rich man lacketh many thinges more. *Terra deuorauit eos*, the earth hath deuoured them, Sathan came from compassing the earth: and these two are compassing of earthly things, but neuer thinke of compassing heauen.

Origen. in illud. Psal

9 To let these goe, *Be you mercifull*, saith our Sauiour, *as your heauenly father is mercifull, giue and it shall be giuen you.* A good world indeed, was it when

Luk. 6. 36

men

men were thus affected within themselues. *Dauid* saw a woman looke with a sorrowfull
2.Sa.14.5 countenance, and shee needed not wait long for a day of hearing, himselfe commeth vnto her and demaunded of her what was her griefe, *woman what ayleth thee?* here was a princely mind in *Dauid* giuen to doe
Calat.6.1 good; if any be fallen, saith the Apostle, restore such a one in the spirit of meekenes: and in an other place, *Be courteous one to an other and tender hearted, forgiuing one an other, euen as God for Christs sake forgaue you*:
Eph.4.32 here was a remembrance of the loue of Christ moouing christian men within themselues to loue, to do good within themselues. This saith *Phylo*, is to imitate God the
Philo.de mũd.fabr. fountaine of all goodnes, when we are rich, not to bee rich vnto our selues; when we are wise, not to be wise vnto our selues; to whome onely wee are not borne, but for the helpe and

assistance

assistance of others: as Christ was not borne vnto himselfe, but for the good of vs all, it sheweth men are of a right disposition when they are desirous to doe good.

10 In this then that hath bin spoken, concerning our Saviors compassion towardes the state of man, we learne these thinges.

First, that we doubt not of the promises of the Messias, when we see he was both God and man.

2 Secondly, that we loue him more feruently, whome wee see hath bestowed so much loue & grace vpon vs.

3 Thirdly, that we endeuour no way to bee hurtfull vnto others, alwayes carying before vs the example of our Sauior, who was euer doing good while hee was here a pilgrime in the world: and hath said vnto vs all, *Discite ex me*: learne of me, or, *dedi Vobis exemplum*: I haue giuen you an example. *Ioh 13.15*

Chap. IX.

How little Christ esteemed popularitie, and glorie of the world; and how by his example, wee learne to do the like.

And now, let vs call to minde a little, how farre Christ was from seeking the glorie of this world, to whose greater glorie it was (*saith Origen*) that hee appeared without glorie: to whose strength that hee came in weakneſſe. When the people brought him in to Ieruſalem with an *Hoſanna*, while they were ſinning, hee was weeping, when they would haue giuen him the title and dignitie of a King, hee gate away into a ſolitarie place, hiding himſelfe, as nothing at all regarding that

Orig. li. 1. cont. Celſ.

Iohn. 6. 15

weather-

weathercocke blast of popular applause. Christ was no way inclinable to those mens disposition, who as Milles goe and grinde no longer then the puffe of winde holdes: he fled from a kingdome amongst men, whose kingdome was not (as himselfe tolde *Pilate*) of this world, hee came to conquer, but not after the maner of men, they obtaine victory by inuading, he by yeelding: they by killing, he by dying: they by force of weapons, hee by the power and efficacie of his worde; hee came to deliuer his people, and to vanquish their enemies, but it was other enemies then *Tiberius*, or all the Romane power, and his conqueſt was after another maner then worldly conquerours are wont to vse, which conquer by slaying their enemies, he by submitting himselfe to them; they came forth in the day of battaile with pompe and glorie: hee, to the subduing of the whole *Ioh.* 18.36

worlde

worlde to his obedience, and to vanquish the Diuell, commeth forth in all humilitie, sendeth his seruants to suffer what soeuer the worlde would doe vnto them.

2 But in all his humilitie flying from glorie, glorie followed him: when hee was circumcised as a man, yet was hee named a Sauiour of men; lying in a manger at Bethlehem, yet is he adored of graue sages that came from farre: dying as man, yet is he worshipped and beleeued on as God from euerlasting: so did Maiesty appeare in his greatest humilitie. Christ could haue borne as great a port in the world, as euer Monarch in the world did, but we see hee vtterly despised all worldly pompe: I seeke not mine owne prayse, sayth hee: when hee was called a friend of publicanes and sinners, hee put it vp, and was contented so to be reputed amongst men: after many of his myra-

Luk.2.21
Mat.2.8
Iohn.8.50

cles,

cles, hee ſpecially charged thoſe on whom hee had beſtowed the benefite of their recouerie, to conceale the Authour of their health; and ſometimes hee ſtealeth away from the multitude, leaſt happily they ſhould magnifie him. *Mat. 9. 30 Ioh. 16. 13*

3 O holy Sonne of God (ſayeth one) when the candle is lighted, why wilt thou haue it put vnder a buſhell, why wilt thou not ſhewe thy glorie vnto men? Was it becauſe thy kingdome was not of this worlde? True Lord, and therefore I reioyce to ſee thee in humilitie. Vnto the age of thirtie yeares we finde, ſayth Saint *Barnard*, (excepting onely his diſputing with the Doctours in the Temple) no other, but that our Sauiour led a ſilent and a ſolitarie life. What did hee feare, vaine-glorie, who was the glorie of the father? He feared indeede, but was it in regard of himſelfe? No, it was for vs, who were to be *Barn. in ſer. de Ver.*

feared

feared, and therefore woulde draw vs by his precept & practise from ambitious desires,

When the Tempter (as hath beene shewed) offered him the glorie of the world, (where we may obserue that the affectation of glorie, is the temptation of the Diuell) Christ would not so much as heare of vain-glorie, and therefore sharply reproueth him, with the testimonie of the lawe, of giuing worship or glory vnto God.

Deu. 10. 16

4 Although it was but seldom that he vsed reprehensions, yet we find that there were none whom the Sonne of God did euer more often reproue, or more openly rebuke, then a kind of men, *Pharises* (so called) the Pharisies, hauing their name of separating themselues from other men. These were those whom hee resembled to painted Sepulcres, as beeing faire without, but foule within: all their holines was no other but a shew

of

of holineſſe: their corner prayeing, to bee ſeene of men; their Trumpet blowing almes, to haue a little glorie in the world. Our Sauiour could not away with this faſhion, and therefore willeth his Diſciples to pray in ſecret, that is, with a minde (although ſeene) yet not caring to be ſeene of men, and to giue their almes plainly, not to haue a little applauſe of the worlde, but to giue ſincerely, without any reſpect had, eyther of reward or prayſe. Mat. 6. 16 17

And thus wee ſee, how farre we ſhoule be from hunting after popular applauſe, and vain-glorie of the worlde, by the precept and practiſe of the ſon of God himſelfe.

5 It is a wonderfull caſe to conſider, how we make this our chiefeſt iewel, how al the ſheaues of the field do fall downe before a conceipt of preheminencie, where as nothing is more fickle, nothing more vncertain. Al that

was

was shewed, when all the glorie of the worlde was shewed, the word is δοξα which signifieth
Mat.4.8 no other but a shadow, an opinion, a shew. What is praise but a puffe of winde, whiche sometimes bloweth one way, and sometimes another, or as the Eccho, which makes a sounde, but is indeede no substance, wherefore if the tempter of glorie say, all this will I giue thee: the Christian will say all this set I nothing by? what is our mirth, but a little Sun-shine before a storme? What is our peace, but a calme before a tempest? The forbidden fruite was most desired, forbidden pleasures are most desired, which are often gone before wee haue inioyed them.

If in any thing a Christian man shew himselfe what hee is, then surely most especially in being crucified to the flesh, and the world: the pleasures of the one, the vaine pompe and glorie

of the other. Three there were crucified vpon the croſſe togither, two malefactors, and Chriſt in the middeſt: and three there are to bee crucified in Chriſtes members: the fleſh, and the worlde, as the two theeues, the ſpirit, as Chriſt in the middeſt. The fleſh as the theefe vpon the right hand, according to that of the Apoſtle: *They that are Chriſts, haue crucified the fleſh:* *Gal.5.24*
The world is the theefe vppon the left hand, according to that: *The world is crucified vnto me, & I vnto the world.* *Gal.6.14*
In the middeſt of theſe is the ſpirit alſo crucified, according to that: *A troubled ſpirit is a ſacrifice to God.* *Pſ.51.17*
The theef on the left hand was not ſaued, this is the ſtate of the world, from whence Chriſt hath taken his, *That they be not condemned with the worlde.* *1.Cor.11.32*
The theefe on the right hande is ſaued ſo is the crucified fleſh with the ſpirit, when both are remembred of Chriſt in his kingdome,

and are with him in Paradiſe.

6 Thus in abſtaining from ſenſuall delights, as alſo in diſpiſing the worlde, and the glorie thereof, we attaine vnto the perfection of a Chriſtian ſtate. Behold, ſayth Chriſt vnto his Diſciples, wee aſcend vnto Ieruſalem, leauing as it were the Phariſies following the worlds glorie, which his ſhould no way affect. If there were no other reaſon ro moue vs to ſeeke after heauen, and heauenly things, this one might ſuffice, that Chriſt did onely this. Comming into ỹ world, he neuer followed the ſhews and ſhadowes therof. Againe, if there were no other cauſe, to make vs little eſteeme of worldly vanities, yet that the end of them is daungerous, this onely were inough.

Aug. epiſt. 111. What is it, ſaith Saint *Auſten*, to be lifted vp in this world, and in another worlde to bee caſt downe, here to ſhine in glorie, and hereafter to conſume in

miſerie?

miserie?

7 Hereunto may be added, howe little worldly glorie is worth, beeing fully considered: first, because it is vile, according to that which *Mattathias* tolde his sonne when hee was dying: *Feare not* (sayd he) *the wordes of a sinfull man: for his glorie is as dongue:* Secondly, because it is of no continuance, according to that of the Prophet *Esay, All the glorie of man is as the flower of the field.* Thirdly, because it is deceitfull, according to that of *Baruch, Where are they that sometimes had glorie amongest men?* as if he should haue sayd, they are no where to be found. there glorie hath deceyued them. Fourthly, because it is subiect to alteration, according to that of *Osee, Commutabo gloriam eorum in contumeliam*, I will change their glorie into ignominie.

Achitophel for all his policie, *Haman* for all his sway, founde

1. *Mac.* 2. 62

Esa. 40. 8

Bar. 3. 16

Ose. 4. 7

2. *Sam.* 17. 23

Hest. 7. 10

the vncertaintie hereof, and certaintie of that which is sayde of humane glorie. What was the cause (sayeth saint *Chrysostome*) that the house spoken of in the Gospel, fell? Was it in the wind, or the tempest, or the waters? No, what was the cause then that the house fell? The Text sayth, It was builded vppon the sand: the foundation was not good: to build vppon hope of riches, or glory, is a weake foundation: to let riches and glorie goe, and to build vpon the rock or trust in God onelie, is that building which will neuer faile, what winde, what storme, what waters so euer swell and rage agaynst it: excepting our trust in God, all humane respects are but froth.

Chrys. ho. 4. ad. pop. Antioch.

8 Fie vpon that follie that delights more to seeme vnto men, then to bee in truth and verite vnto God. A strange practise there is in the world, that goeth about to alter that countenance

which God hath formed, so, & so, by a kind of deuised painter-like stuffe, because God hath not done as was meet, as they think, they would teach him how, and how, he must haue made them. Christ said of the tribute money whose image is this: and the same, may be saide concerninge some, whose visage or countenance is this? the workeman is wont to grow out of loue with his work, seeing it deformed by others: how can we pray or look vp to god, when we are disguised, and not of that fourme hee hath giuen vs, or looke vp to heauen, but thinke impietie shall not enter there? The foolish virgines were aunswered in this manner. *I knowe you not* God knows not these with the knowledge of approbation. To leaue this deuise of seeking a little glorie wherein some haue gone about to make (as it were) very images of themselues, it is light behauiour, they may thinke for *Ma.* 25. 12

a time to deceiue others, whereas indeed they deceiue themselues, and I pray God they doe not one day find as much.

What is it to haue a foule gueſt in a faire houſe? What is it to haue a little praiſe and glory of men, and to looſe praiſe and acceptatiõ with God? Saint *Ambroſe* ſaith of *Ioſeph pulcher corpore, ſed pulchrior animo*, he was fair in body, but fairer in mind, which is beſt of all. *Ambroſe de Ioſeph.*

9 To glorie in honour and praiſe of men, to glorie in building, in banquetting is as friuolous to account none worthy of honour, but our ſelues: to ſeeke for oſtentation ſake to excell others, is meere vanity: of voluble thinges nothing more light, more vncertaine, then theſe. What are we all but duſt and aſhes? how came we into the world? naked with *Iob*, and naked we muſt returne agayne: go to the ſepulchers (ſaith Saint *Auſten*) and there ſhew me a dif- *Iob.* 1:21

ference

ference if you can amongst the bones, betweene the rich and poore, betweene the maister and the seruant, betweene the greatest Senator and lowest subiect? Loe this is he (saith the Prophet) *That put his trust in riches*, as if he would say, you see what comes of putting trust in earthly thinges. It is said of *Herod* in the Acts of the Apostls, that he that gloried to himselfe of vaine glory giuen him, what became of this? the holy scripture telleth vs, he was eaten vp with worms: and *Iosephus* also writing of his end, accordeth with the holy scripture, that it was miserable: but first, saith he, there appeared an Owle sitting vpon his head, and after he was taken with the before named tormentes: hee was alittle before called a God, now it appeares he is a miserable man: where were all his Phisitions? they could not ease his paines, no, all his seruantes cannot defend him from silly

Psa. 52. 7.

Act 12. 23

Ioseph. lib. 19. *de Bel lud.*

wormes.

10 Christ told them that sought superiority aboue others, they knew not what they sought: and it may be said of those, that seeke after glory (by a kind of brokage) they knowe not what they seeke: The people could not in any thing more displease the Apostles, then when they would runne in, and were ready to sacrifice vnto them, the iust man (sayth *Gregorie*) when he is praysed is then humbled, fearing he is not vnto God, as he is esteemed of with men: when he hath done any thing amisse hee accuseth himselfe: if any thing well, he giueth all the praise onely vnto God, according to that of the Prophet *Non nobis, Domine, non nobis*: Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise. The Prophet teacheth vs to speake twise agaynst our owne praise, we are so ready to praise our selues: yea in our best actions (saith Saint

*Act.*14. 13

*Psal.*115.1.

Am-

Ambroſe) take heed of that ſame theiſe, glory, which would ſteale away from vs all acceptation with God: *ſi putaui aurum robur meum* ſaith Iob, if I haue thought gold my ſtrength, if I haue lifted vp my hand againſt the fatherleſſe, If I haue ſaid to treaſure, *My truſt*: if I haue exalted my ſelf in riches: by which kind of ſpeech the holy man in effect ſayth, I haue not thought gold: my ſtrength, or ſaid to treaſure: my truſt, or exalted my ſelfe in riches, or lift vp my hand againſt the fatherles. *Iob.31.24.*

11 *Plutarch* writeth that it was the manner of vain glorious men, to haue a kind of Ieſter ſing their prayſes in great aſſemblies, but how farre godly men haue bin from this fooliſhnes, who could not abide ſuch iarring enterludes, we may eaſily perceiue. *Moyſes* would not bee counted the ſonne of *Pharaos* daughter, though he might; Saint *Paule* would not count himſelfe *Heb.11 24* *1.Cor.13. 9.*

worthy of the name of an Apostle, all the instrumentes with their noise, could not make the
Dan. 3. 18 three children fall downe before the Idol; nor all the popularity in the world make good men affect vaine glory, they knowe both what it is, and how soone it vanisheth. Those who from some high turret or tower beehold thinges farre beneath vnder them: peraduenture they that remain neer thē think they are great, but those aboue account them small and little: in like manner those whose minds are eleuated to heauenly things, and haue their affections on high, worldly glory seemes to these so little, and so little worth, as they cannot but wonder, why men neere it in affection should thinke it so great, and so much desire it as they doe, being so transitory and variable as it is.

12 Where is *Pharao*, that
Ex. 14. 28 gloried in his Chariotes: doth

not

not his ouerthrow tell boa sting Champions, that an host is nothing without the God of hostes? Where are the Giantes, that would build so high and would glorie in a name: doth not Gods word tel vs, they were scat tered & defeated of their purpose? is glorie thē so fleeting? thē may worldlings say: farewel world for as much as there is no trust in thee, which failest thē whō thou most fauourest they sooner fall when they thinke themselues su rest. Farewell world, thou that quarrelest but doest not pacifie, in thee there is no ioye without trouble, no peace without dis cord, no loue without suspicion, no rest without feare, no aboun dance without blemish, no ho nour without discontent, no e state without carefullnesse of mind. Farewell glory of the world, seeing in thy delightes promises are made and neuer kept, in whose vineyard men la bour, but are neuer rewarded: Gen. 11 4

farewell world, which calleſt the raſh, valiant: the proud, ſeemely: the couetous, good husbãds: the babler, eloquent: the wantonne, youthfull: farewell world, which deceiueth all that truſt thee, which doeſt promiſe to the Ambitious, honours: to the greedie, rewardes: to the couetous, riches: to the younge, time: farewell, I ſay, vaine glory, which becauſe thou art not of God, deceiueſt all.

Mat. 20. 22

13 It was before ſaid, that our Sauior told thẽ that ſought ſuperiority, they knew not what they ſought: we ſee the ſame true in the condition of the world. When Gyges a great worldling, would knowe if any man were more happie then himſelfe (thinking him moſt happie which had moſt riches, and moſt glorie) it was anſwered him, that one *Pſophidius* a poore old man of the Arcadians (who was rich with a little, and had neuer gone all his life time

from

from the place where hee was bred and borne, but there liued peaceably) that this man was farre happier then he. If heathen men could so little esteeme of earthly glory, what should christians do? whome should they thinke most happie, but those who most mind the state of happinesse to come, and for worldly glory in the name of God let it goe. *The Church of Christ is not triumphant, and glorious in earth, but triumphant and glorious aboue in heauen.*

Toby sate musing vpon the shore of the riuer Tigris which with a swift a streame ranne by him; we sit downe by meditation of the inconstancie of worldly glorie, which runneth a long with a maine current, calling to mind that glory which is euerlasting in heauen. For glorie, the Prophet *Ieremie* teacheth vs how and wherein to glorie: saying, *Let not the wiseman glorie in his wisedome, the rich man*

Tob.6.1.2

Ier.9.23.

glo-

glorie in his riches, the strong man in his strength: but let him that glorieth, glorie in this that he vnderstandeth, and knoweth me, saith the Lord.

Chap. X.

Of Christes continuall labours and trauailes in the world, whereby we may take a surue of our christian condition here.

THe Sickman now aboute to take some bitter medicine, when he sees but the Phisition himselfe beginne vnto him, it makes him the more willing to receiue the potion how bitter soeuer: the labours and trauailes of this transitory life haue no doubt, a very vnpleasing tast to humane pallate, but seeing Christ the Phisitiō of our soules,

not

not onely take an assay thereof, but euen drinke a full draught for our redemption, wee should be the more willing to admit the receiuing of this medicine. When wee consider his longe watchings, wherein he passed whole nightes in prayer, his often iourneying when he passed from place to place to instruct and teach in euery citty; his fasting, his suffering all a long from his very infancie, his flying into Egypt, what shall we elsse behold in him, but a life full of laboures and trauails, neuer ended but with losse of life? was it not thy birth, O Christian soule, which was then to be brought forth, when our *Rachell* trauelled vnto death? was it not thy cause for which our *Iacob* endured so many yeares seruitude? he who with one drop of blood could haue redeemed a world, would notwithstanding suffer so many labours, so many trauails, that no laboures whatsoeuer

Luk. 6. 12

Gē. 35. 18
Gē. 29. 20

might dismay vs which are incident vnto the life of man.

2 At fiue seuerall times did he so farre proceed in labours as there ensued the effusion of his blood: first in his circumcision, there he began to redeeme vs, secondly in his prayer, there he shewed how he affected vs, Thirdly when he was scourged, there he cured vs by his stripes, fourthly, when he was fastned to the Crosse, there he paied the price and ransome for our sins, fiftly, when his side was opened with the speare, there was an issue made for the streames and riuers of grace. By the first wee learne to labour in cutting off the vnlawfull desires of sinne, by the second to mourne with sighs and groanes, by the third to mortifie the pleasures of the flesh, by the fourth to be crucified vnto the world, by the fift to haue our heartes wounded with a dayly remembrance of Christes vnspeakable loue.

3 The holy man *Iob* ſuffered as great trialles and troubles, we thinke, as great may be: but for all that, Chriſtes were greater, for looke we into his whole life, ſee we therein euery age, go we to euery place, where he was conuerſant in, nay, take wee a view of his ſacred perſonne, and therein ſee we euery part ſuffering. Euery age, in his infancy how cold and hard was his cradle at Bethelem, how buſie was he with the doctors in the Temple? To come to further yeares, what hatred did hee endure moſt vndeſeruedly of the Iewes, euen hatred vnto the death?

Euery place: he ſuffered hunger in the deſert, reſiſtance in the temple, ſorrowe in the garden, contumelies in the Iudgement Hall, and crucifying it ſelf without the cittie; Euery part his eies ſuffered teares, his eares ſuffered reproches, his taſt ſuffered gall, his head pricking of thorns,

his

his hands, the pearcing of nailes, his whole bodie is sacrificed as an offering for sinne. Now there is no reason that the seruaunt should bee aboue the maister. When *Ionathans* Armour-bearer saw *Ionathan* go vp the hard and steepie rockes: Well (sayth hee) goe sir, I will follow thee; When we see our *Ionathan* goe before vs in the trauailes and labours suffered for vs, should we not bee emboldned to endure labours, though no way answerable vnto his, yet such as are agreeable with the condition of our life, seeing we are going into the lande of promise by the desert of this world?

Mat. 10 25

1. Sam. 14 7

4 Strange it was, that *Dauid* a man after Gods owne heart, as the Scripture speaketh, should be so much afflicted as hee was.

Ps. 142.2

Dan. 9.23 a Strange it was, that *Daniell* man beloued of God (as the Angell told him,) strange it was I say, that these of all others should bee so much in labours

and

and trauailesof the worlde , as they were But considering that the life of man is but as the dayes which go before the Sabbaoth of rest, wee doe the rather lesse marualle , becausse wee see the Sonne of God himselfe treading the Wine presse alone,and a man full of labors, as the prophet speaketh. Christes dearest friendes in the world, his owne Apostles, yea the blessed virgin her selfe found this life,no other but a state subiect to many and great sorrowes. What should wee otherwise thinke of it,sayth one,but this,*Tota Vita Christiani hominis secundum Euangelium,Crux & martyrium*.All the life of a Christian man , according vnto the Gospell, is no other but a Crosse, and martyrdome.

Esd.53.3

Of this martyrdome , sayth *Isidore*: it is two folde,the one,*In aperta passione* in open suffering, the other , *In occulta Virtute*, in inwarde or hidden ver-

Isid.Et)' li. 7.ca.11

tue

tue, which is readie to suffer greater martyrdome, but dayly suffering lesser martyrdomes, in bearing the afflictions and crosses of the world, in mortifying, or as it were, putting to death the euill desires of the flesh, for conspiring and intending the subuersion of the soule the godly haue martyred harts.

Gen. 2. 15 5 Besides these spirituall labours, wee know *Adam* in the time of innocencie laboured, and that God hath made no thing to be idle, that he wil haue no Ciphers in his Arithmetick, or slouthfull seruants in his vineyarde. Euerie thing in nature doth accomplish his ende, by a kinde of motion, and therefore much more man of all other, who by slouthfulnesse doth become a verie burthen of the earth. For in this vice, wit, vnderstanding, and all honest indeuours lie buried, as it were, in a lothsome sepulchre, frō whence ariseth the vnsauorie smell of

corrupt maners. *Scipio* baniſhed all idle Souldiours, and vnprofitable people from his campe, he found it true by experience in the courſe and continuance of warres, which the Romans had with them of Carthage, that whileſt they had enemies in Affricke, they knew not what vices meant in Rome. The Chriſtian mans life, as it ſhould of all others be farre from vice, ſo withall ſhould it bee from this ſlouthfulneſſe the cauſe of vice. It was the Apoſtles rule, *If any would not labour he ſhould not eate.* 2. *Theſ.* 3 10

6 Now betweene theſe two, to wit the labours of the minde and bodie, wee ſee what wee muſt frame our ſelues vnto, the time of our continuance here: wee haue ſet our hande to the plough, and in the firſt place let vs take care of all other things, that Gods husbandrie goes forward well with vs, howſoeuer the world goes for a time. This

is the difference betweene the labours of the righteous, and theirs, who wearie themselues in the way of vanitie. When the Prophet speakes of trouble, which the first of these shal haue he speakes of deliuerance: The
Psal. 34. 19 Lord deliuereth them, sayth he, out of all: but of the other hee speaketh, Great miserie remaines for the vngodly: and there is no mention at all of their deliuerance. When hee speakes of sensuall men, he sayeth,
Psal. 73. 18 *Non sunt in laboribus*, what was the sequell? *Ideo superbia tenuit eos.*

7 Wherefore when the labours and sorrowes of this transitorie life grieue vs, wee may thinke of deliuerance, and of our arriuall to that place where no labours and sorowes are. we see Marchants for gaine, souldiours for triumph, to put themselues into many daungers, and yet neither doeth the Marchant alwayes compasse his gaine, nor

the Souldiour alwayes triumph: but put the case they doe, yet are they not long to enioy either. It falleth out otherwise in our labours, the gaine is certaine, the triumph euerlasting *Quod libet opus* (sayeth Saint *Ierome*) *leue fieri solet cum eius præmium cogitatur*: Euerie worke is made light, when the rewarde of the same worke is thought vpon.

But here is a reward so great, that it cannot be measured, so precious, that it cannot be esteemed, so permanent, that no continuance of time can diminish it. Let vs call to mind how sweet freedome is after a time of bondage: It is said of the faithfull, that they shall sit with *Abrahã*, and sitting presupposeth rest. The state of happines to come is called in the Reuelation: *The supper of the Lambe*. The supper, and so the last refection after the labours of the daye. Trauellers hauing but sorry v- *Apo. 1909*

sage

ſage at their firſt baite in their iourney are wonte to ſay, well, the beſt is wee ſhall ſuppe at an other place: So when wee perceiue wee haue not much reſt here, wee may ſay, wee ſhall come one day where the entertainement will bee better. God knowes what is fitteſt for paſſengers; labour in the way, reſt at the end of the way: it was the ſentence of almighty God, the woman labour in the fruite of the wombe, the man labour in the fruite of the earth.

8 Though *Ioſeph* ſpake a little hardly to his Brethren, and made them for a time to trauell to and fro, yet he loued them neuer the worſe. But theſe trauels and ſorrowes are ſurely hurtfull vnto men? King *Cyrus* was not of that opinion, when for a puniſhment to the people of *Sardis*, hee commaunded them to ſpend their time in gaming & feaſtinges. Whereas the contrary hath the contrary effecte,

Gen. 42. 7

eight persons entered into the Arke, and eight onely came forth againe at the ende of that sorrowfull deluge. *Gen. 7.7*

Noah and his children all this time little thought of any other thing, then how the world was nowe in the chastising, and therefore it was not a time for any other cogitations. *Gen. 8.16*

9 Hauing giuen our names vnto Christ, it remaineth that we looke for a warfare, to them assigneth he the crowne, who fight the battaile. When we suffer labours, and trauailes in the world for righteousnesse sake, it sheweth that wee are vnder Christes standard, our watchword is, *Bee constant vnto the end*. It makes men suffer the more patientlie, when they see others suffer before them, but most of all Christians, who behold Christ enduring so many labours, both before them, and for them. Is it meete that thy seruant shoulde liue in pleasure, when thou art

full of toyle and trauaile? Is it fit that he should lie at ease, and thou sweate in labours? What reason is it then, O man, that seeing the Lord Iesus, who is so farre aboue all earthly monarks, as the greatest Lord is aboue his meanest seruants: Is it meet that he who is not onely thy maister, but thy maker, should passe his time in continuall trauell, and thou in continuall ease, in a restie slouthfulnesse voyde of all trauaile? Heathen men were wont to say, that the Ants who liue, and trauaile, and make prouision togither, doe shewe men how to become fit members of a Common-wealth. But the care indeede of holy men, who were euer watchfull, prouident, industrious, do teach vs to become fit members in that mysticall bodie, which is here onelie militant.

It was saide vnto that labourious seruant, O thou good seruant, *Thou hast beene faithfull*

euer little, I will make thee ruler ouer much, enter thou into the ioy of thy Lord. Thus we see Christ in labours, and trauailes of the worlde. *Iob* is fasting and sacrificing, while his children are banquetting. Such as repine at labours and trauailes, shew they make no other account, but to liue at all ease, and at quiet in the world: certainly the labouring mans life is commendable, his estate is a remembrance of *Adam* created to worke, his bodie is refreshed with rest, his health is maintayned by trauaile, his hungrie morsels make him more thankful to God, then the greatest delicates of the rich, his course bread, and small drinke bring healthfull nourishments. It was not *Adams* case alone, but it is the case of euerie one in his calling. *In sudore Vultus tui*, in the sweate of the browes, or industrie in thy place, thou shalt eate thy bread. For what are *Mat.* 25 25 *Iob.* 30.

all these labours, to be compared to the least ioyes prepared for vs in heauen? When the people were deliuered out of Egypt, God might haue soone brought them by a nearer way, into the land of promise, it seemed good in his most diuine ordinaunce, they should for a time trauaile in the wildernesse: we labour, and *Then, blessed are th dead which die in the Lord, they rest from their labours.*

Chap. XI.

Of Christes teaching the multitude, and his actions before he taught: which doth also teach vs what we should do.

Heb. 1.1 AT sundry times, and in diuers maners (saith the Apostle) God spake in old time to our

fathers

fathers by the Prophets: in these last daies hath he spoken vnto vs by his Son, whom he hath made heyre of all things, who was the brightnesse of his glorie, of who also the diuine voyce from heauen testified, *Audite illum*: Heare him. *Mat.3.17*

To weigh a little his heauenly instructions, wee finde in them all along, that of the Prophet perfourmed, calling him long before, *Præstantissimum consiliarium*, The best, or most excellent that euer gaue counsell. Come we vnto his first Sermon vppon the Mount, which if wee deuoutly consider, saith S. *Austen*, wee shall finde therein contained whatsoeuer doth appertaine to the perfection of a Christian life, there see that pouerty, which at one stroke doth cut downe by the roote all the solicitous desires of earthly things: there see that meekenes, that doth vtterly exclude all hatred and contention amongst *Esa.9.6* *Mat.3.57* *August. in ser. in mō.*

men: there see those teares that do rebaptize the sorrowfull and repentant soule: there see that hunger and thirst which dooth bring euerlasting saciety: there see that mercy that is euer helpfull to the necessity of men, and shall also receaue mercy from God: there see that peace that causeth all concord, and vnity amongst the faithfull mẽbers of Christ Iesus. Last of all, there see that patience that lifteth man aboue the starres of heauen, to whome these misty cloudes of this inferior Region, and storms here beneath are as it were vnder his feet.

Mat.7.27 2 To proceed with his form of teaching, which was, *Tanquam habens potestatem*, as one that had power and authority to pearce the very heart, who could looke into man, but the maker of mã, or who could enioin a law to mans thoughts, but he which knew their thoughts? he sheweth that he came not to breake but

to fulfill the law. The Iewes thinking that only a falſe oath was vnlawefull: no, that was not all, Chriſt would not haue them ſweare at all, ſaying: *Let your communicatiō be, ναὶ, ναὶ, οὒ, οὔ.* yea yea, nay nay. *Mat.5.37* Whereupon Saint Baſil ſaith *yea in ſpeech, and yea in heart: nay in ſpeech, and nay in heart:* Chriſt beeing asked of the Phariſeis, whether it were lawfull for a man to put away his wife for euery cauſe? *Mat.19.7* They could ſoone anſweare him themſelues out of *Moyſes* lawe, concerning the giuing a bill of diuource, our Sauiour ſheweth the originall of this, That it was permitted only by reaſon of the hardneſſe of their heartes, and therefore openeth the matter vn to his diſciples, and letteth down as it were, a full determination of this doubt, that he who putteth away his wife, (except it be for fornication) and marieth an other, committeth adulterie: and Saint *Paul* ſo taketh it without further ſcruple: *The woman*

is bound vnto the man so long as the man liueth: by the lawe of coueting, the Iewes vnderstood the outward signes, *Non concupiſces, ideſt, ſigna concupiſcentiæ non facies*, thou shalt not couet, that is thou shalt not doe the signes of him that coueteth: Christ telles them there was more required in this lawe then so: for why, not onely the outward, but also the inward man must concurre to the obseruation of the same, and therefore the very intention of the mind was to answeare the default in Gods consistory.

3 To wade deeper into his doctrine, (which was all along liuely, graue and full of maiesty) the Euangelistes themselues do sufficiently declare, and manifest as much, according to that replie of the messengers sent from the high Priestes, *Neuer man spake as this man speakes*, or that of Saint *Peter*, *Tu Domine habes verba vitæ*, Lord thou hast

Iohn 7. 46

Ioh. 6. 68.

the wordes of life, or that of the woman who was so moued at the end of one of Christes exhortations, as she could not but with admiration breake out into this applause, *Blessed was the wombe that bare thee, and the paps that gaue thee sucke.* Wher by was shewed that Christ taught in so effectuall manner as he made his auditors to bee stirred vp in his exhortations, and seeing he was able to Catechise the Doctors themselues, they were astonished at his vnderstanding and answears. *Lu. 11.27* *Luk. 2.47*

4 For the tenore of this his teaching, it was with much mildnesse rather louingly to induce, then violently to drawe, as most appliable vnto the children of grace, of whome the Prophet *Ezechiell* spake, *Tollam cor lapideum*, I will take from them a stonie heart, and giue them a soft heart; of these the prophet also speaketh to this effect, saying, *a willing people shall serue* *Ezechi. 36.26*

me: who would not runne when Christ louingly calleth? nay which is more, who would not cast off all impedimentes, when he sayth, *Beatus es tu*, thou shalt be blessed, thou shalt find rest vnto thy soule? In the fourth of Saint *Lukes* Gospell, when hee
Luk.4.17 came to Nazareth where he had bin brought vp, there hee goeth into the Synagoge as his custome was vpō the Saboath day, A booke of the lawe is deliuered vnto him, which being opened he found the place where it was written *The spirit of the Lord is vpon me, because hee hath anoynted me that I should preach*
Esa.61.1 *the Gospell to the poore: he hath sent me that I should heale the broken hearted*; closing the booke, and opening that scripture, all wondered at the gracious wordes that proceeded out of his mouth: somtime he taught repentance, for he came not (as he saith) to call the righteous, but sinners to repentance. This

repen-

repentance, it was alſo the firſt doctrine of *Iohn* the Baptiſt; this is a moſt neceſſary doctrine for the ſtate of man, who by repentance ſhould oftentimes commune with himſelfe, debating Gods cauſe againſt himſelfe, and his owne cauſes with the mercy of God: *Genus mortis eſt* (ſayth Saint *Auſten*) *ſine panitentia viuere*, a kind of death is it to liue without repentance: and therefore Chriſt the good Phiſition applied this medicine of repentance vntō the ſicke ſoule, *I am not come to call the righteous, but ſinners to repentance*: *Ahab* thought *Elias* and his prophecyings did but trouble him, as many thinke of the doctrine of repentance: but he found, and they ſhall find, it will bee their owne ſinnes that at the laſt ſhall trouble them.

Luk. 3. 8

Mat. 9. 13

1. *Reg.* 18 17

5 But to goe forward, with the ſumme of our Sauiours doctrine, as it was in this calling of ſinners to repentance moſt pea-

ceable

ceable, so was it also easie, plain, and perspicuous euen when hee treated of the profoundest misteries: wherein he vsed neither pompe nor pride of affected eloquence, yet was it ponderous, without either feare, flattery, or by discourses mixed with gall and bitternes. He disanulled not the law of *Moyses*, but rather ratified the same, that, speaking of the circumcision of the flesh which was the signe: he, of the circumcision of the heart which was the thinge signified: in all which there was a powerfull operation: the disciples reasoned, *Lu.24.32* *did not our hearts burne while he opened the Scriptures?* In this his teaching hee also vsed parables, a forme of instruction taken (saith saint *Ierome*) from resembling one thing by another, which by a thing knowne, is wōt to draw ℣ hearers to a more plain vnderstāding, of things vnknown vnto thē, notwithstāding vnto ℣ peruerse more intricate, & mysticall, according to that in

Saint

Saint *Mathew*) *Vnto you it is giuen to know the mysteries of the kingdome of heauen, vnto others in parables.* Who were as these of whom the prophet spake, *That hearing they should not heare, and seeing they should not see,* the reason was their heart was waxen fatte, and so in effect hearing, they would not heare. *Et tu noluisti;* and thou wouldst not: but for the diuine instructions of the sonne of God (which are euermore the same) they were, and are, of so high excellencie, that if they were all written, Saint *Iohn* thought *the world would not containe the bookes,* meaning, would not conceiue the high, excellency thereof: these are written that we may beleeue, these we heare as the disciples heard them, in effect, *Thomas, blessed are they that haue not seene, and yet doe beleeue. blessed are they that heare the things that you heare*

Mat. 13 11

Esa. 6. 9.

Ioh. 21. 25

6 By this also may wee fur-

ther

learne, that Christs actions were euery way answearable vnto his doctrin, his words preached holinesse of life, his workes preached the same, nay, *coepit facere & docere* (saith Saint *Luke*) hee beganne to do and teach, he exhorted to meekenes, who was himselfe the meeke Lambe that opened no: his mouth before the shearer; and so fulfilled hee in his owne person whatsoeuer he taught others to doe, that in both, the world might haue a light, both of good teaching, & good following.

Act. 1. 1.

7 For the application hereof, and what we learn by Christs teaching the multitude, and his actions before he taught: first, and principally wee learne that he was the very Prophet whom God had promised by *Moyses* to rayse, and now had raysed, *Euen like himselfe*, whome all should heare, and hearing followe. We meruail often at their hardnesse, who hauing Christ amongst thē,

Deut. 18 18

there

their eares were so dull they would not heare him, their eies so blind they would not see him, who came as hee ought to haue come according to all the prophecies of old, let the scriptures themselues in this case manifest as much, and let all gainsayers for euer be silent, we marueil then, that these did not receiue him. But to leaue them and come vnto our selues, *Iesus Christ yester day, and to day, and the same for euer*: The prophets of old desired to see and heare him: did they not with the eyes of faith see him long before, or with the eares of the faith heare the accomplishment of that ioyfull message sent from the great Emperour of the world, *Ecce Virgo concipiet, Behold a Virgine shall conceiue and beare a sonne?* they saw him and heard him with the eies, and eares of the soule, and would haue bin glad to haue seene and heard him with the eyes, and eares

Heb. 13. 8.

Esai. 7. 14

Math. 13. 17

both

both of body and soule, and so no doubt would many Christians haue beene glad so to haue seene him, if it had so pleased God. For what a ioye would it haue offered the beholders of his venerable countenance, of his graceful behauior, & to haue heard his most admirable manner of exhortation, which would haue made a christian soule to dissolue it selfe, as it were, into consolation? Notwithstanding, both the fathers before he came and the faithfull since, haue as well the participation of his most heauenly presence, as if they had, euen then when he walked in the world, beheld his presence, heard his doctrine, which doctrine they daily heare.

8 This hearing is not all, for when Christ said: *Beati qui audiunt*, blessed are they that heare: he had not so soone done, but there was somewhat more behind, which was, an, *et custodiunt*, and keepe it: to shew that

Luc. 11. 28

hearing, and keeping, and receiuing, blessing, knowing and doing goe together: in the law, were those clean sacrifices which did chewe the cudde onely? no, they must chewe the cudde, and deuide the hooffe: Christ saith of *Mary* that heard the word, *Mary hath chosen the good part*: hearing is but a part: when the Prophet speakes of the Testimonies of Gods lawe, he addeth this, *In custodiendo merces magna*, In keeping of them there is great reward: he doth not say, *in audiendo*, in onely hearing of them, but *custodiendo*, in keeping of them. The promises of saluation in holy scriptures are not so much lavd forth to the hearers, as to the doers of the will of God their heauenly father. It was our Sauiours own assertion, *Beati in opere*, you are blessed in so doing: it was his owne practise to doe his fathers will that sent him. Thus as hee ioyned in one doing and teaching

Leui. 11. 4.5

Lu. 10.41

Ps. 19.11.

Ioh. 13.17

ching, so should we, beleeuing and following: that so a right faith and a christian life which are as it were coupled together by God, tho'e wee should in no case seuer, for who are thus coupled, or ioyned together by God, let no man put a sunder: *you knowe these thinges, happy are you if you doe them.* Whatsoeuer we professe, we must not thinke to come to heauen by doing nothing worthy of our christian calling. Tis true (saith Saint Bernard) of good works, that they are not *causa regnandi*, the cause of raigning, yet are they *Via ad regnum*, the way to the kingdome: it was not much which was required of *Naaman* when he must goe and wash in Iordane, yet somewhat must hee do, for the recouery of his health.

Berna. in cant. ser. 22

Chap

Chap. XII.

Of Christs visiting the sicke, his feeding the hungrie, and curing all that came vnto him: which doe lay before vs a most absolute rule of shewing mercy and compassion.

WHether it were to beholde our Sauiours myracles, (for so came many of the people, *Iohn.6.2*) or to be cured of their corporal maladies. so came a multitude, *Luke.6.17*, Whether it were of desire to commune with him. so came *Nicodemus, Iohn.3.2.* Or of an affection to see him of whom so great fame went abrode: so came *Zache, Luk.19.3.* Whether for these causes, or any other: so it was that a great companie of

Iohn.6.2
Luc.9.17
Iohn.3.2
Luc.11.3

people

people all togither, came flocking after our Sauiour in great aboundance, as when some skilfull Phisition repaireth to anie populous Citie, the diseased of all other draw vnto him: so came they vnto Christ, who was able, not onely to cure their sick bodies, but euen to raise to life againe their sicke (nay respecting the life of grace, their dead soules) looking vppon all with the eye of mercie, shewing hee would not the death of a sinner, that came to die for sinners.

Magdeb. cent. 1

2 Auncient and later records, make mention of an Epistle sent by *Lentulus* the Proconsull vnto the States and Senate of Rome, therein shewing them of one Iesus, who appeared in Iurie, going about, doing good, and healing all of what infirmitie so euer they were taken.

Iulian the Apostata himselfe confessed thus much of him, indeed, sayth hee, he cured certaine blind men, and recouered some

few

few that were diſeaſed in bodie, yea *Iulian*, and that was inough to haue made thee ſee him to be the ſonne of God, hadſt thou not beene obſtinately blind. For was it euer heard ſince the beginning of the world, that any gaue ſighs vnto men borne blind, except Chriſt the redeemer of the worlde? The great power he ſhewed in healing only by his worde, the diſeaſes of the bodie, might haue mooued thee to beleeue on him for the health and welfare of thy ſoule. See him, *Iulian*, doing ſuch works, and if for no other cauſe, yet beleeue him for his workes ſake. The Centurion had authoritie ouer his Souldiours, if hee ſayd to one, go, hee goeth, to an other, come, and he commeth. Chriſts authoritie was as abſolute ouer all diſeaſes: if he ſayde, goe, they departed, if come, they obeied, but chiefly was he wont to commaund them to depart: and not onelie diſeaſes, but euen

Iohn.9,32

Ioh.14.11

Mat.8.9

Mat.8.32
Luk.8.29
Mar.5.8

his

his authoritie was the same ouer the diuels themselues, whom he cast out, bringing many tormẽted creatures into their right mindes againe.

3 Well did our Sauiour Christ compare himselfe vnto a Phisition, and so was he indeed, hee wrought many cures, but when he cured the soule of man he wrought a cure indeed, for the effecting whereof hee vsed diuerse kindes of medicine. The *Mat.4.1* first, by diet, when he fasted fortie dayes and fortie nights. The second, by Electuarie, when hee *Mat.26* gaue his most precious bodie *26* and bloud in his last supper. The *Luc.22* third, by sweate, at his agonie in *44* in the Garden. The fourth, by *Mar.15* plaister, when his face was spit- *65* ted on by the Iewes. The fifth, *Isa.39.29* by potion, when he tasted vine- *Luc.23* ger mixed with gall. The sixt, *Ioh.19.34* by letting of bloud, when his handes and feete were pearced, yea, when his heart-vaine was striken, his side gored with the

speare

ſpeare. Here was a cure of all cures, which all the Galeniſts in the worlde may admire with reuerence, and become his patients who was ſuch a Phiſition for vs all.

A ſtrange kind of preſcription he enioynes vs, and euerie one of his patients muſt keepe that preſcription giuen vnto him in the fift of *Iohn*, & fourteenth, *Behold thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee*. Chriſt hath wrought thy cure now, thy care now muſt bee to keepe a good dyet, for the time to come, becauſe the relapſe is wont to proue daungerous. *Iohn.5.14*

4 And here we may not omit to obſerue the manner of Chriſts curing, he ſayth vnto the ſicke man, in the ſecond of ſaint *Marke*, *Sonne thy ſinnes are forgiuen thee. Take vp thy bed and walke, thy ſinnes be forgiuen thee:* asif hee ſhould haue ſayde, the cauſe of thy ſickeneſſe is taken *Mar.2.9*

away

away, and by a consequent, thy sicknesse it selfe.

This as it seemeth, made the woman of Canaan crie vnto our Sauiour, *Sonne of Dauid, haue mercie on mee: my daughter is grieuously sicke, haue mercie on me*, as if she were afrayed least her owne sinnes were the cause of her daughters sicknesse. The prophet *Dauid* sayth, *Propter iniquitatem corripuisti hominem*, Thou hast corrected man for iniquitie. *Achior* sayd to *Holophernes*, Enquire if this people haue offended their God, other wise all our warring will come to nothing, vnlesse he send a punishment vppon them for their sinnes. Which made saint *Ieromo* to say, *Nostris peccatis barbari fortes facti sunt*, By our sinnes are these infidels made strong, and therefore a meane to lessen our punishments, is to lessen our sinnes: which Christ can cure together with the diseases of the bodie, if wee will but come vnto

Act. 15 22

Iud. 5, 20

Hiero. ad Helidor.

him.

him, It was said by one, of *Cæsers* clemencie, *They know not thy clemencie, O Cæsar, which will not come vnto thee.* The same may bee much more truly sayd of the sonne of God, they know not his mercie, who will not come vnto him, for the health both of bodie and soule. *Cic. in orat.*

5 When some earthly king wil visite his subiects, and people vnder him, they all by way of gratulation bring him presents, and offer the best gifts they can deuise: but when the king of heauen came to visit his people, they bring him in beds (sayeth the Euangelists) all that were diseased, those were Christs presents, & he tooke them in good part too, whē they were brought vnto him: It is said of *Dauid* in the first of *Samuel*, and two and twentieth, that all who were indebted, distressed, or of a sorowfull minde, came vnto him: When wee come vnto Christ, wee come vnto him, to whom *Mar. 2. 4* *Mat. 9. 2* *Luc. 5. 19* *1. Sam. 22 2*

Mar. 10 50, Luc. 7. 6 Mar. 7. 34

Dauid himselfe came, when hee was distressed. The blind man threw off his sorie cloake to run to Christ. The Centurion comes vnto him for his sicke seruant, hee castes him not off (who had serued him before time) now in time sicknesse, but comes vnto Christ for him.

Mar. 7. 43

A man that was deafe and dumbe was brought vnto him, Christ openeth his eares, looseth his tongue, shewing him the best vse there of: Go and giue glorie vnto God. VVhen the Leaper came vnto him and sayd, *Lorde If thou wilt thou canst make mee cleane*, why Leaper, hadst thou come neare any of the Pharisies, there was no other to bee looked for of him, but away with thee, thou mayest not approch neare the Congregation, I will in no case touch thee. No Leaper, *Thou art vnclean*. What doth Christ? gently stretcheth out his hand, which was liberalitie agaynst the couetous, which

Mar. 1. 40 Mar. 8. 2.

was humilitie against the proud, which was pittie against the enuious, and last of all powerfull agaynst the incredulous. If thou wilt (sayeth this Leaper) thou canst make me cleane? Yes, he would, nay would to God wee were but so willing as Christ is, *He touched him, he healed him.* When the Phisition recouers the sicke, who hath the benefite? the sicke partie, or the Phisition? The Centurion thought Christs worde was inough, and this Leaper that his will was enough: how willing he was to do good, wee may see in that when the sicke were not able to come vnto him, hee went to visite them as hee did to *Peters* wiues mother, and the rulers daughter.

Mar.1.14

Mat.8.14
Mat.9.25

6 Amongst other workes of mercie, his deliuering those who were possessed of diuels was most admirable, and none knew the benefit hereof better, then those who were partakers of this be-

Mar.5.8.
Luc.8.29
Mat.8.32

neſt. The euill ſpirits crie out: *Ieſus, thou ſon of God, what haue we to do with thee?* Sure indeed: They had nothing to doe with Chriſt, but Chriſt had to do with them, to wit, to caſt them out from men into heards of ſwine. Queſtionleſſe (ſayeth ſaint *Auſten*) vnleſſe men did liue like ſwine, Satan by temptatiõ could neuer enter into them, Chriſt caſt out euill ſpirits, and there are (ſaith *Caſſianus,*) many euill ſpirites which wee beſeech him dayly to caſt out: the ſpirit of pride, the ſpirit of fornication, and ſuch other. Chriſt caſt out ſeuen diuels out of *Marie Magdalen*; and ſo many foule vices, as 1. pride 2. couetouſnes, 3. luxurie, 4. enuie. 5. wrath, 6 incontinencie, 7. ſlouth, doth his grace dayly caſt out frõ vs, & ſtil he is caſting forth euil ſpirits

Caſſ. de ſpiritu.

Luc.7.38

Luc.8.2

7 An other teſtimonie of his moſt louing affection towarde the ſonnes of men, was his often refreſhing the multitude, and ſpecially in the wilderneſſe

Mar.8.2
Mat. 15 32

a place

a place otherwise farre vnfit to procure food for so great a companie, and therefore he vsed the word σπλαγχνίζομαι, misereor, I haue compassion vpon the multitude: This he spake when the people had now farre to goe, and therefore without releefe might haue fainted by the way.

By all these which hath beene layd downe, the nature of the sonne of God is discouered vnto vs, how much hee tendereth mans welfare, and specially how readie he is to be helpfull to all distressed persons, what infirmitie so euer they had.

Hence we learne, first of all to acknowledge his goodnesse: secondarily, to haue recourse vnto him in time of neede, and thirdly, to be mercifull vnto others by his example, who hath beene mercifull vnto vs. The Apostles of our Lord sawe by his deed, and heard by his doctrine, how much he would haue them respect the necessitie of o- Luc. 6. 36

thers, and therfore were euer giuen to the same.

Mat. 5. 8. 8 *Beati misericordes*, blessed are the mercifull (sayth our Sauiour) and if hee say blessed, they are blessed indeed, it shall be sayd vnto those Almes giuers, and to those naked clothers, *Mat.* 25. 35 *Come receiue the Kingdome prepared for you.* The holy Ghost compares our deeds of charitie vnto seedes sowen; they that sow plentifully, that is, do giue plentifully. *Gal.* 6, 7. Now wee know that after sowing, in time comes the harueſt, and when the harueſt comes, there are many for one, and the husband mans sowing is recompensed at harueſt: So by this there is a kinde of giuing, which may be called gayning.

Lu. 12. 20 The rich man in the Gospell, cared for filling his Barnes, the Scripture calleth him foole: hee neuer cared for filling the best Barnes, to wit, the bellies of the poore.

We

We may not thinke (sayth Saint *Chrysostom*) that God made rich men for the profite of the poore, but God made the poore for the profit of the rich, *make you friendes* (saith the scripture) *of wicked mamon*, as if rich men should one day find that the Poore were their best frindes, when they come to be receiued into euerlasting habitation? For *Abraham* and *Lazarus*, rich and poore both together by the grace of God, and heede taken in time, shall reioyce together in the kingdome of heauen. *Luk.* 16.9 *Luc* 16.23

9 What more praise worthy in a Christian man then where God hath blessed where industry hath gathered and frugality saued, there by charitable deedes of mercy: to pitty the distressed case of others? seeing Christ also accounteth this as done vnto himselfe? *When I was hungrie* (saith he) *you fed me*; call the poore and needie, they cannot recompence you, but you shall *Mat.* 25. 33

Lu.14.14

not want recompence in the resurrection of the iust: if this may not moue vs to be charitable and shew mercy: good Lord, what may, in a world wherein the custome of giuing is almost out of custome? whence is it (saith *Nazianzene*) ỹ we liue, that we knowe God, that we looke for an other world and ioyes in the same? who hath granted vs to looke vp and beehold the heauens, the circle of the Moone, the multitude of the starres? who hath giuen vs the course of times and seasons: the spacious aire, the shewers, fruits, meates, mansions, lawes, ordinances to containe vs within the bonds of ciuill society? who hath giuen vs lands, hereditamentes cattaile, goods, possessions? but euen hee who would haue vs mercifull vnto others as himselfe hath beene mercifull vnto vs? and therefore to conclude with the same father, *O man giue some meat vnto man: nay, giue some-*

Nazian. de pauperi amandis.

thing

thing vnto God, that thou maiest shew thy selfe thankefull vnto God. We giue strawes and stubble, he precious stones; wee a cuppe of cold water, he the fountaine of the water of life; we two mites, he the whole treasure of the temple; we shew mercy saith Saint *Augustine*, for if we remember our selues and our distressed estate once in *Adam*: we cannot forget we were in great miserie, yea, plunged into many miseries.

1 *Cor.* 3. 12
Mat. 10. 42
Iohn. 4. 14
Lu. 21. 21.
Aug. ser. 3 *de Nat.*

Chap. XIII.

Of the great meekenes of the Son of God, in bearing the reproches of the world: which may be an instruction vnto vs of suffering the like, patiently.

IN all discomforts of the world wee learne by this to comfort ourselues, when wee call to mind that Christ and we are partners; and that he hath vouchsafed to make vs (vnworthy that wee are) his fellow sufferers, of which suffering of his, how great that was which hee shewed with all meekenes in bearing the reproches of the Iewes, that of the Prophet doth specifie, *They rewarded me euill for good, and hatred for my good will*: And here consider we together both the one,

*Pſ.*35.12.

the

and the other: when he did miracles, he was a sorcerer: when he cast out diuelles, it was done by the black art or power of the deuill: when he reproued sinners he was a seducer: when he receiued sinners, he was a friend and fauourer of them: when he healed the sicke, he was a breaker of the Saboath: what and how many vniust contumelies endured hee of the Pharisies, who some time cast him out of the citty, accused him of blasphemie, cried out vpon him that he was a man not worthy to liue amongst them? reading the Euangelistes, we shall find, that all this Christ patiently put vp at his aduersaries handes, and reuiled not againe, but was as a lambe before the shearer, as the Prophet *Esay* speaketh. *Iohn.8.32* *Iohn.8.48* *Luk.15.1* *Iohn.5.14* *15.16.* *Lu.23.14* *Luk.4.29* *Ioh.10.36* *Mat.27* *65* *Esai.39.7* *Act.9.32.*

2 Come we to his passion, (and what heart is able to conceiue the milde suffering of the Sonne of God) there shall wee see his head full of thornes, his

eyes

eyes full of teares, his mouth ful of gall, his eares full of contume lies, his heart full of sorrowes, and amidst all, himselfe praying for his persecutors, there is hee derided and scorned, *Come down from the crosse, if thou be the Son of God*: Whence (saith *Gregory*) *si tunc descendisset, insultantibus cedens, virtutem patientiæ non ostendisset: expectauit paululum, toleravit opprobria, irrisiones sustinuit, patientiæ seruauit, distulit admirationem, & qui de cruce descendere noluit, de sepulchro resurrexit, plus igitur est de sepulchro surgere, quam de cruce descendere, plus fuit mortem resurgendo destruere, quam vitam descendendo seruare*: If Christ when he was reproched had come down from the crosse, giuing place to those who insulted ouer him, where had the vertue of patience beene? he expecteth a while, suffereth a little reproches, and derisions that were offered him, and he that

Mar. 15. 30
Mat. 27. 42

would

would not come down from the crosse, rose vp from the sepulcher, and that was a greater matter to arise from the sepulcher, then to come downe from the crosse, to destroy death by rising, then to saue life by descending. Of whose patience also *Cipriã* speaking, saith, Oh how humbly did he giue place to his persecutors? how quietly bare he the reproches offered? he was crowned with thornes to crown martyrs with glory, he was fed with gall to giue vs Manna from heauen, he was loaded with reproaches to make vs without blame: in the ninth of Saint *Luke*, when his disciples would haue had him call for fire from heauen as *Elias* did, he answeared thẽ meekly, *nescitis cuius estis spiritus*, you knowe not of what spirit you are, or you cannot discerne betweene spirit, and spirit.

Cipr. de bono patient.

Luk. 9. 54

That of the old Testament, and this of the new: that of requiring

quiring punishment vpon our enemies, this of forgiuing them:
Iohn. 11. 8 in the Gospell by Saint *Iohn* wee read, for all that the people a little before were readie to stone him, yet Christ goes by and by to teach and instruct them, as if he cleane forgat any wrong at all intended against him, and was so farre from hurting them that neuer ceased to reuile him,
Lu. 23. 34 as he made his prayers euen vpon the crosse for them, *Father forgiue them for they know not what they do.*

3 If euer wee call our best attention to obserue, then let vs doe it in obseruing Christes patience in bearing the reproches of the world, seeing we liue not without some contumelies amongst men, for howsoeuer we
Num 21. 5 liue we may looke for no other. The people, though *Moyses* did neuer so much entreat for them, yet they stung him with their tongues, but God stung them for it with the tongues of fierie

serpentes. *Ioseph* (saith Saint *Ambrose*) had two great troubles at once, the one was temptation, the other calumniation: the temptation he ouercame, but the calumniation was sorrowfull for the time. *Dauid* had many hard wordes when *Shemei* did curse him: *Dauid* beares all and bethinkes himselfe, if this were not a chastisment sent from God: *Fulgentius* a reuerent prelate being much iniured by some Arrians, when he was willed to conuent these malicious men before the magistrate, no, quoth he, I referre my cause to an other tribunall: *Tertullian* sheweth how the christians bare with admirable patience all reproches, and *Cyprian* saith, that their prayers were, that those who persecuted them for a time, might at last come to the knowledge of God, and so reioyce with them for euer.

Ambro. de Ioseph.

2. Sam. 16 11

in Vita B. Fulg.

Cip. ad. Demetr.

Thus after the example of Christ haue the godly endured

the hard vſage of the world, though the Seas rage, and the waues beate againſt the rocke, they hurt not the rocke, but are themſelues turned into froath. Mention is made of thoſe who write the natures of thinges, that the hearb Dyanton, though you throwe water neuer ſo often vpon it, you ſhall notwithſtanding, euer find it drie. The waters of tribulation may be poured out vpon the patient, but they euer more are the ſame. When certaine heathen men asked a chriſtian, what fruit hee had by Chriſt? is not this fruit, ſaid hee, not to be moued at your reproches offered?

4 In this caſe men muſt referre all to God, *ſi tu tacueris, Deus loquitur*: if thou hold thy peace, God ſpeaketh for thee, and if God ſpeake for thee, it ſhal be better then thou canſt ſpeake for thy ſelfe. Chriſt willed the man that was cured to cary his bed, and as he caried his bed, hee *Iohn. 5. 8*

cari-

caried reproches too, who beeing a diseased man lay without any one grudging agayost him at all; as the blind man, he, nor his parentes were euer troubled of the Iewes while he continued in this blindnesse. *Iob*, a iust man complaineth that he was a companion of Scorpions, The Prophet *Dauid* sheweth that his enemies had sharpened their tongues like swordes. God remoue enuy from the mindes of Christian men, for it is a diabolicall vice, and bringeth forth malicious contumelies, and the enemy of man hath his name of accusing, or speaking ill of others. In the law it is said, *Non maledices surdo*, thou shalt not curse or speake euill of any deafe man; and what else is hee whome thou defamest in his absence?

Iohn. 9. 18 19

Iob. 30. 29

Aug. de doct. christ. Leuiticus. 19. 14.

The leaper was kept vp seauen dayes, that none should vnaduisedly say he was a leaper, without triall: nay, he must bee

Leui. 10. 9

kept

kept vp ſeauen other dayes, that it might plainely appeare whether it were ſo or no: to ſhew, it muſt be long before we cenſure others.

Iudg.16 25 They were the wicked Philiſtines that puld out *Sampſons* eyes, to mocke and ſcoffe at blind *Sampſon*. It was the ſpeech of the proud Phariſey, *Non ſum ſicut hic publicanus*: I am not as that publicane: and yet a fancy is crept into the minds of many, to diſcourſe of their owne profeſſion, and to diſcouer other mens faultes: like ſome kind of flies, that if there be any ſoare part in a ſound body there they light, but let theſe remember

Lu.18.11 the malediction of *Cham*, and

Gen.9.22 the curſe that came vpon the

2.Reg.2. 24 mockers of *Eliſha*, and the re-

Ro.14.10 proofe of the Apoſtle, *why doeſt thou iudge thy brother?* much more, ſpeakeſt euill of him.

5 Trees well rooted beare all ſtorms, and good men know how to beare the reproaches of the worlde. *Bene ſibi conſcius*

(ſaith

(ſayth ſaint *Ambroſe*) a good conſcience at home, is not ſo much moued with rumours abroade. The winde doth not carie vp and downe the maſsie wheate, but the light chaffe. We cannot better beſtow our patience then vppon rebukes, or more ſhew how we haue profited in the ſchoole of Chriſt, then by enduring euill ſayings againſt vs: The three children walked vp and downe the fierie flames praiſing God. The Apologie of the righteous man, is, *Lord, who haue I in heauen but thee?* Truth (ſayth *Tertullian*) is a ſtranger in earth, where it hath many enemies, and but few friends.

Ambro. de officijs.

Dan. 3. 25

Pſal 73. 25

6 In the meantime, when thou ſeeſt the maſter of the houſe himſelfe called *Belzebub*, why complaineſt thou of beeing iniuried and maligned? Let God bee God, and do as ſeemes him beſt in bringing vs to heauen. Behold the ſonne of God, when falſe

witneſ-

Mar. 14 witneſſes came in againſt him, how he was ſilent, and ſpake neuer a worde. Haſt thou beene ſtriken? Chriſt receyued firſt many ſtrokes: art thou mocked? So was he of the Souldiours, and *Herods* ſeruants: art thou betrayed of thy friend? ſo was hee of his owne Diſciple. Art thou falſly accuſed? ſo was he who was innocencie it ſelfe. O yee ſlow of heart, ſayth our Sauiour to his Diſciples, know you not that he muſt ſuffer theſe things? ſpeaking of the Meſsias to come.

Can. 5. 10 7 Whereas the vulgar text hath *Dilectus meus candidus, & rubicundus, electus ex millibus*: My beloued is white and ruddy, for (*ex millibus*, of thouſands) ſome trãſlatiõs ſay, *ſub ſignis habens exercitũ decẽ milliũ*. Hauing vnder his Banners an armie of ten thouſand: This whitenes is puritie, this ruddineſſe his paſſions, the ten thouſand vnder his banners, the faithfull that follow

him

him. In the law the Goate that must goe into the wildernesse must first be presented vnto the Priest, who laying his hands vpon the head of the Goate, and confessing the sinnes of the people, the Goate forthwith must wander in the Desert: vpon him the iniquities of vs all were layd, we know: how he wandered in the desert of this world, wee are not ignorant: and what reproches he endured amongst men, we may not looke for other, but to endure sometime the hard censure of the worlde, which is for the most part ready to interpret all to the worst. If any bee humble, he is an hypocrite: if of a plaine meaning, he is of no capacitie: if merrie, he is dissolute: if silent, he is melancholy: if hee labour to do good, hee seekes prayse: if he will not flatter, he is proude: if he giue little, nigardly: if much, prodigall: if hee by mildnesse exhort men, he is but lukewarme: if hee haue

Leuit. 16 22

friendes, he is prayed: if enemies, pursued: so what so euer he doth, hee must haue now and then at least some censure or other.

Saint *Paule* sayeth (as hath beene shewed) that he that was borne after the flesh, persecuted him that was borne after the spirite; and euen so is it nowe, sayth the Apostle. What this persecution was, *Moyses* telleth vs, no other, but that *Ismael* was mocking *Isaac*, Whence we see that mocking and speaking euill is a kinde of persecution, which wee shoulde suffer, sayeth Saint *Peter*, and why? Christ suffered for vs, leauing vs an example, that wee should follow his steppes, who did no sinne, neither was there any guile found in his mouth: who when he was reuiled, reuiled not againe.

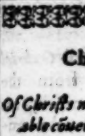
Gal. 4. 29

Gen. 21. 9

1. *Pet.* 2 23.

Chap. XIIII.

Of Christs moſt milde and peaceable conuerſation amongſt men, which is our Chriſtian direction for paſſing our time in this world.



Others as much delighted when they ſee in their childrē, and ofspring the feature of themſelues. when we are humble and meeke, wee beare a ſhadow and reſemblance of him who was, and is the myrrour of all meekneſſe. *Moyſes* was the mildeſt man amongeſt the children of men, yet farre inferiour to the ſonne of God, whoſe Angelicall life in the world was ſuch, as all the world may admire. *Behold* (ſayth *Zacharie*) *the King commeth in meeke maner.* And *Eſay* ſayth:

Numb. 12 3.

Zach. 9, 9.

Esa. 42. 3 layth, *He shall not quench the smoking flax, or breake the bruised Reed.*

Luc. 26 When the Angell *Gabriel* brought message from the Court of heauen concerning his conception and birth, the Angell came to Nazareth, which signifieth a flower: Conuenient was it, that Christ so odoriferous a flower, should bee conceyued at Nazareth which signifieth a flower, and thereto, of a virgin, so pure a flower, and then too, when the spring began, a time of flowers. Christ was a flower for the seemlinesse of his conuersation, for the sweet sauour of his loue, for the fruit of his passion: this flower began to grow in his conception, to put forth in his birth, to flourish in his peaceable and holy conuersation: this flower withered for a time in his passion, but resloured more oriently in his resurrection. If thou wilt gather this flower, follow the

steps

steppes of his sweete and peaceable conuersation: If thou wilt haue the operation hereof, applie vnto thy faith the comfortable sauour of his passion.

2 The Prophet *Esai* in the person of Christ, sayth, *Spiritus Domini super me*, The spirit of the Lord is vpon me, for he hath anoynted mee, and sent mee, to shew peace. This was spoken long before hee came. *Esai.61.2*

Now when was hee borne but in the raigne of *Augustus* (which as hystories shew, was a time of peace) his doctrine that should be taught in the worlde, the Apostle calleth it the Gospel of peace, his Messengers are said to bee the messengers of peace, and hee himselfe is called the prince of peace. *Luc.2.1*

To omit the great reconciliation made betweene God and man (wherein he was *Pax nostra*, A peace maker onely, no, our peace it selfe) and to come a little to his conuersation) which *Eph.6.15* *Esai.9.6* *Eph 2.14*

was so peaceable, as in the auoyding of offences in the worlde, he did many things, and exhorted his Disciples to do the same, specially for the conseruation of peace.)

When the blessed virgine began a little to expostulate the matter with him, for loosing himselfe (as she thought) in Ierusalem, hee mildly answereth her, *That hee must go about his fathers businesse*. When *Peter* drew out his sword, and stroke a seruant of the high Priests, cutting off his eare, Christ cured the seruant, and parted the fray with a peaceable admonition. *Peter put vp thy sworde*. When the feast came that all went to Ierusalem, Christ stayed a little behinde, but for conformitie sake he shortly followeth after. *Peter are the children free? Yes Lord, yet go Peter*, that we may offend no bodie, go pay custome for thee and me.

Luc. 2. 49
Luc. 22 52
Iohn. 7. 10
Mat. 17 27

3 Mercifull Lord, how milde

a con-

a conuersation was this? The Apostles were sorie when they heard him tell that hee should shortly depart from them, and so might they wel be, respecting the great benefite they had by his presence, if they were fearefull, he strengthned them: if ignorant, he instructed them: when they were moued to wroth, hee appeased them: when hee saw they were sorrowfull, hee comforted them: when hee foresaw their troubles in the world, hee prayed for them. If at any time they were doubtfull what to do, hee directed them: when they did well, hee prayed them: in a worde hee gouerned them as a father, counselled them as a friend, taught them as a maister, and in all his conuersation was so fellow like with them, so peaceable, as hee wanne their hearts both to loue and feare him. *Iohn, 14. 1*

4 For other sorts of men, as first the Pharisies themselues,

he would not refuse to eate with them, as he did not to eate in the
Luc. 14. 1 house of one of the chiefe of
Iohn. 3. 2 them. When *Nicodemus* came
Mat. 22. 35 vnto him, he entred a familiar colloquie with him concerning regeneration, how he should be borne againe from aboue: when another questioned with him of the chiefest commandement in the law, hee shewed him the summe of the law and the Prophets, to consist in this, *That we loue God with all our hearts, and our neighbour as our self*. For the inferiour sort of people, the publicanes themselues which were of all others most out of grace with the world, whē they
Luc. 15. 2 resorted vnto him, he receyued
Luc. 19. 5 them, nay, when he saw *Zacheus* one of the chiefe of them, but desirous to see him, hee would go and abide with him: What
Iohn. 4. 21 shall wee say, how meekely hee sate vppon the ground talking with a poore woman of Samaria, comforted another woman,

which

which was much abashed, after he did enquire who had touched the hemme of his garment, saying, goe, *Thy faith hath made thee whole*? tooke in good part the boxe of oyntment at her handes, who thought it well bestowed, had it beene the most precious in the world, vppon so precious a bodie: all which shew how mildely, how peaceablie he liued amongest men in the worlde.

Mat. 9. 22 Ma. 26. 13

5 Now by this example of our Sauiour, wee learne to applie our selues to peace and vnitie, when we see, that hee who could haue called legions of Angels in a moment, to auenge him of his enemies, would not withstanding quietly remit all: he who was Lord of heauen and earth, would notwithstanding conuerse in sociable manner with the meanest of men: hewho was freed from the Law, would notwithstanding for cõformities sake, for (as otherwise the fulfil-

Mat. 28 18

ling thereof, ſhew all obedience to the law.

Chriſt was none of theſe croſſing and toſsing diſpoſitions, who will liue and die in a ſtrange moode of contradiction. Poore ſheepe will liue peaceablie togither, and men by vnnaturall bitterneſſe ſeeke the ruine oftentimes each of other. A heathen Emperour forbade a couple of troubleſome fellowes to take vp on them any more the name of Chriſtians. Theſe of all other ſhould liue peaceablie within thē ſelues: Firſt, becauſe Chriſtian men are members of one bodie, & mēbers are ioyned togither & mēbers ſuffer togither, reioice togither. Secondarily, for that they are heyres of one hope, which is to be partakers in one of the Kingdome of heauen, ſhould an Hebrew ſmite an Hebrew? Did the Angels in the Apocal. fight agaynſt Angels? no.

Apoc. 12. 1

6 Chriſt reſtraynining the letter of the Law, which permitted

mitted the hating of our enemies ſaith, *whoſoeuer ſhall ſay vn to his Brother, Racha:* which word ſignifieth a mind ſet vpon reuenge and trouble ſhall bee in in daunger, ſaith he, of a counſel, As if he would haue our very paſsions pacified, and therefore our implacable humors, our cholericke and haſtie motions euer fretting and frouning and ſet vpon reuenge: which make men in a heate and rage become furious, and in a manner (ſaith *Caſſianus*) madd men. This was farre from his maners, from his ſpirit on whome the holy Ghoſt came in the ſimilitude of a doue, which doue doth ſignifie the quality of gentlenes and peace. God neuer dwelleth any where but in the houſe of peace, where his ſpirit taketh vp reſidence as in his proper manſion:

Mat.5.22

Caſſ de ſpirit ira cund

Mat.3.16

7 This conſidered, wee ſee how much it concerneth the condition of Chriſtian men to be giuen to peace, and to paſſe

their time in this world in withdrawing themselues from contentious desires. O happie life voide of continuall scornes, which being farre from boyling enuy, and a restlesse desire of reuenge, with setting nought by the vaine pleasures of this world, can sit downe in a calme and quiet contemplation of God.

Stories make mention of *Cato*, as this, after the age of fiue and fifty yeares he left Rome, and withdrew himselfe to a little village ny to Picen, there he passed the residue of his life, for the most part accompanied with his bookes, onely sometimes hee would go and labour in the fieldes and vineyards neere adioyning: being on a time forth, one comes and writs with a cole vpon his doore, O *Cato tu solus scis viuere*. O *Cato* thou onely knowest how to liue. The like is said of *Scipio Affricanus*, in the greatest warres he enterprised, he neuer lost battaile: and yet he

made

made warre in Asia, Europe, and Affrica, sacked Carthage, when age came on he betooke him to a quiet and peaceable kind of life, and therein passed the rest of his dayes, esteeming that course of life more commendable then any other.

Now if heathen men haue so much addicted themselues vnto peace, what should they doe whome God hath called to a calling of peace, & therein seruehim truly all the dayes of their life?

8 This notwithstanding, whē the cause is iust, the authoritie lawfull, the intent good, that God may be glorified, a right continued, and imminent daungers auoyded, it is and may bee lawfull for Christians to take armes, and so to doe is nothinge contrary (as some haue dreamed) to Christian peace. God hath assisted iust warre, the crie of the people was, *gladius Domini & Gedeonis*, the sword of the Lord and the sword of *Gede* Iudg. 7. 20

Mat.26. 51
Rō.12.19
Psal.45.6

on, but say these men, *He that striks with the sword shal dye with the sword: and Vengeance is mine, I will reuenge*: Indeede in the old testament it was true, *accinge gladium tuum super femur*, Gird thy sword vpon thy thigh: but in the new it is, *pone gladium in vaginā*, put vp thy sword: then the people entred into Canaan by weapons, but wee into heauen without sword or shield, and therefore in no case we admit warre amongst Christians.

Aug.107. a.Bonifac Contr.fau lib.22

True indeede (saith Saint *Austen*) *Bellum necessitas, pacem Voluntas*, war of necessity, peace voluntary, and of the two our christian desires tend rather to peace, for warre is no blessing, but a punishment: but yet the premises obserued, then *Vade & percute Amaleck*, Goe and strike Amaleck, but in any case, let not that φιλαρχια desire of superiority be the cause.

To answear the fancy of those men before mētioned: he which

strikes

ſtrikes with the ſword, whoſe condition is priuate, may feele the ſtroke of the ſword. To take vengeance in a cauſe of iuſtice, is appertaining properly vnto the publicke magiſtrate, and ſo much do thoſe teſtimonies of holy ſcripture inferre.

For the lawfullnes of warre, the practiſe of *Conſtantine* (who by the aſsiſtance of God proſpered herein and preuailed againſt *Maxentius*, not ſo much in multitude, ſtrength, or knowledge, as by the diuine aſsiſtance) doth manifeſt the ſame, yet euer ſo, as chriſtians rather deſire peace, and deliuerance from the diſturbance, either of defenſiue, but moſt ſpecially of vnneceſſary and offenſiue warres, that they may ſerue God in a peaceable manner, all the dayes of their life, that there be no leading into captiuity, nor no complayning in their ſtreetes, *happie are the people* (ſaith the Prophet) that are in ſuch a caſe, *yea bleſſed*

Euſe.lib.8 de vita Conſt.

Pſa.144. 14.15.

are

are the the people, whose God is the Lord.

Esra. 3. 3. When the building of the materiall temple beganne to go forward, all Israell came together as one man: when the spirituall temple beganne now to be

Act. 4. 32. erected, *credentium erat vnum cor*; of the beleeuers there was but one heart: O that peace and vnitie might so preuaile, that once Christes last departure from the world might be remembred: *pacem meam relinquo vobis*, my peace I leaue vnto you. Let this be Christians rule: *enmitie with the serpent, at vnitie*

Ioh. 14. 27 *within our selues*. If wee will needes bee crossing, would to God we would crosse our euill affections, which are too ready to moue vs vpon euery light occasion to reuenge, to be passionate, and to infame any that hath a shew of honestie. *Pacem habeto cum hominibus, cum vitiis bellum*, haue peace with men, be at warre, (If thou wilt needes

warre

warre) with thy owne vices.

The oblations of the peaceable man are as *Abels* were, acceptable vnto God: wherefore, for all vnquiet passions, for all ambitious motions, for all hasty desire of reuenge amõgst vs christians, may that of the Apostle be applied: *I would to God they were cut off that trouble vs.* *Gal. 5. 12.*

Sweete is the life that is free from boyling enuy, that beareth miserie and hideth the same, that neither waxeth proud in prosperity, nor is too much cast down with aduersitie, but with that tranquility of mind, which is wont to thanke God for all, passeth along peaceably to his eternall happines. While *Salomon* raigned there was peace in Israell, while the grace of God doth rule and raigne in our harts there is peace and vnity in our liues.

Chap. XV.

Of the name of Iesus.

IEsus is in hebrew interpreted Sauiour, a name attributed vnto the ſon of God, a name had in much honour (ſaith *Euſebius*) amõgſt the old patriarkes, a name brought from heauen by the Angell *Gabriell*, for though in the old law, others had the appellation of this name, as *Iosuah* the ſonne of *Naue*, and the high Prieſtes which came forth with the people after their captiuity, yet bad they their names no way comparable to this: The Prophet *Esay* ſaith, *Vocabitur tibi nomẽ quod os domini nominauit.* Thou ſhalt be called by a new name as the mouth

Euſ.lib.1. Chap.5

Mat.1,21

Ioſ.1.1 Zach.3.3.

Eſai.62.2

of

of God ſhall name thee. A new name, according to new redemption. For thoſe others to whome this name was giuen, they had it of men at the time of their circumciſion, this was giuen of God before the conception, in their names was included the ſauing of ſome multitude of people from bodily captiuity, but in this, of ſauing his people from thir ſinnes, *et Vocabis nomen eius Ieſum*, And thou ſhalt call his name Ieſus; O ſweete name, who is ſo deafe that his eares are not filled with pleaſant muſicke, when he heareth the name of Ieſus? who is ſo dead, that hath not his ſenſes rayſed with delight when hee remembreth the meſſage of the Angell, *And thou ſhalt call his name Ieſus?* This name Ieſus (ſaith Saint *Barnard*) it is honie in the mouth, harmony in the eare, melody in the heart: this name Ieſus (ſaith *Anſelme*) is a name of comforting ſinners, when

Mat. 1. 21

Ber. in cāt ſerm. 15.

they

they call vpon him, therefore himselfe saith: Iesus, *esto mihi Iesus*, Iesus, be my Iesus; this name is aboue all names. First, for that it was consecrated from euerlasting. Secondarily, for that it was giuen of God. Thirdly, for that is was desired of the Patriarkes. Fourthly, for that it was foretold of the prophets. Fiftly, for that itwas accõplished in the time of grace, magnified of the Apostles, witnessed of the martyrs, acknowledged and honoured shall it be of all beleeuers vnto the worldes end.

2 The name of Iesus, is a name of intercession: *Whatsoeuer you aske the Father in my name*: and therefore may that of the Prophet be remembred, *Not vnto vs, Lord, not vnto vs, but vnto thy name giue the praise*: If God did so much for *Abraham*, for *Moyses* and *Dauids* sake, *what shall he do for Iesus sake?* This name Iesus, is a name of power, for in this name the Apostles

Iob. 14. 13

Ps. 115. 1.

gaue

gaue ſtrength vnto the weake, health vnto the ſicke, & wrought many other great miracles. *Domine quam admirandum eſt nomen tuum?* Lord how wonderful is thy name in all the world. *Pſal.8.1.*

This name Ieſus, is a name of inuocation, not onely in a time of diſtreſſe, while we are liuing to ſay with the blind man, *Ieſu thou ſonne of Dauid haue mercie vpon me*: but with the bleſſed martyr Saint *Steuen*, whē we are dying, to call vpon him, *Domine Ieſu accipe ſpiritum meū* Lord Ieſus receiue my ſpirit. And to this effect, that of the Prophet *Ioel* may be remembred, *whoſoeuer calleth vpon the name of the Lord ſhall be ſaued.* Of this name the Apoſtles reioyced, that they were accounted worthy to ſuffer for it; of this name all chriſtians throughout the world exulted, and gaue high reuerence vnto the ſame. *Luk.18.38* *Act.7.59* *Ioel.2.32.* *Act.2.2.* *Act.5.41.*

3 But how is it that at the hearing of other names of God as

Elohim, Elohah, El, Els, Elion, Iehouah, Iah, Adonai, Shaddai, Zebaoth, which signifyhis name, essence, power, omnipotency, we are not so much moued: &at this name Iesus (the Apostle
Phil 2. saith) euery knee shall bow, not onely the knees of our heart (which at this name should bow and bend indeede) but euery knee: the Apostle goeth further saying, *of things both in heauen and earth, and vnder the earth*: but why at this name of God aboue other? because this name cost much when it was bought by the bloud, by the honour, by the life of the sonne of God him selfe, and seeing it cost such a price, we ought with all reuerence to be thankefull for it, hee humbled himselfe in procuring it, and we therefore in receiuing it. Iesus a Sauiour, therefore God. It is the propertie of a Sauiour, first to encounter with the enemy. Secondly to help with counsell and doctrine.

thirdly, to giue ſtrength: fourthly, not to ſaue once, but euer: fifthly, not one but many: ſixtly, not for a time, but for euer: all which our Lorde Ieſus hath fully accompliſhed.

4 Is any fallen into diſtruſt? let him call vppon the name of Ieſus: is any in aduerſitie? *Inuoca mé*, Call vpon me, may well be applied to the helpe of Ieſus he that came to redeeme captiues, and helpe the diſtreſſed, moſt conuenient was it that hee ſhould haue a name anſwerable thereunto. For names (ſayth *Iſidore*) were giuen of olde according vnto the properties of the perſons named. And therefore *Abraham* was ſo named, becauſe he ſhould be the father of many nations. *Iſid. li. 7. etym. ca. 7*

Eſau rough, becauſe ſuch were his maners, and actions, and conditions. *Abiſhahar*, brother of mourning, becauſe ſuch were his paſsions. *Ariſtarchus* 1. *Chro. 7* 10 *Act. 12* 29 a right and good gouernour,

who

who was companion to Saint *Paule*. And ſo to omit many other, wee ſee names were giuen to expreſſe the principall properties of thoſe who were named, and therefore this name Ieſus, a name of ſauing, of which the Apoſtle ſaith, *There is no other name giuen vnder heauen, wherein we may be ſaued.* The blind man ſaide in the ninth of ſaint *Iohn*, *The man that is called Ieſus did ſo and ſo vnto me.* *Peſtus* ſpeaking of ſaint *Pauls* doctrine and the ſumme thereof, It is, ſayth he of one Ieſus, who was dead, and *Paule* affirmed to bee aliue. Yea *Peſtus*, this one Ieſus was he, before whom thou, and al the rulers of the world, ſhould fall downe, in hope of the ſalvation of your ſoules.

Rom. 10. 9
Act 4. 12
Iohn. 9: 11
Act. 25. 29

5 In this name (ſayeth S. *Iohn*, when hee ſayeth for his name) are our ſinnes forgiuen vs: and they circumciſed the childe the eight day, and called his name *Ieſus*. The child, what

1. *Iohn.* 2 12
Luc. 2. 21

humilitie

humility was here, when ſo high a Lord accepted ſo ſmall a name? They called his name, (not gaue him this name: *Ieſus, a Sauiour*, the name once of him, who firſt brought the Iewes out of bondage) but now the name of him, who deliuereth both Iewes and Gentiles, all that beleiue on him, from the ſpirituall bondage of that ruefull *Pharao*, the Prince of darkneſſe, whoſe power the Lord Ieſus hath quelled and cleane diſcomfited: Wee reade in the Goſpell, that the euill ſpirites did ſhake and tremble at the preſence of Ieſus, and aſſuredly his very name is a terrour, and men of experience and good proofe can in this caſe affirme as much. how the bleſſed name of Ieſus hath moſt effectually mooued in times of diſtreſſe.

6 In the olde lawe Ieſus was the expectation of nations, but in the new law Ieſus is the ſal-

uation

uation of the nations, & therefore if at any time we haue loſt him, what ſhould we but with *Mary* and *Ioſeph* ſeeke Ieſus ſorrowing? O ſweet Sauiour (ſaith S. *Barnard*) *Si non inuentus es inter cognatos tuos, quomodo inueniam te inter cognatos meos?* If thou wert not found amongſt thy owne kindred, how ſhould I look to find thee amongſt my kindred? but what are wee without Ieſus? and therefore how ſhoulde wee ſeeke him? When Ieſus is preſent all is wel, nothing ſeemeth difficult, but when Ieſus is abſent all is harde and vneaſie: when Ieſus ſpeaketh not inwardly, vile is al conſolation, but when Ieſus ſpeaks one worde onely, there is felte great comfort: Did not *Marie Magdalē* ſtraight ariſe from the place whereon ſhee wept, when *Martha* ſaide vnto her: *The Maiſter commeth, and calleth for thee?* Happie honor when Ieſus calleth from teares to the ioy

of

of the ſpirit. How drie & hard art thou without Ieſus? How fooliſh and vaine if thou coueteſt any thing without Ieſus? Is not this greater loſſe then if thou haddeſt loſt the whole worlde? What can the world beſtow without Ieſus? to bee without Ieſus; is a grieuous hell and to bee with Ieſus is a ſweete Paradiſe. If Ieſus bee with thee, no enemie can hurte thee; if Ieſus bee from thee, no friende can helpe thee; hee is moſt poore that liueth without Ieſus, and hee moſt rich who is well with Ieſus.

It is great art to know how to bee conuerſant with Ieſus, & wiſedome to learne how to poſſeſſe him: bee humble and at peace, and Ieſus will bee with thee: bee deuout and quiet, and Ieſus will continue with thee: thou mayeſt driue Ieſus away, and looſe his grace, if thou decline to externall things; and if thou haſt loſt him,

to whom wilt thou flie? what friend wilt thou seeke? without a friend thou canst not long continue: and if Iesus bee not thy friend before all, thou wilt bee heauie and desolate. Thou dost therefore foolishly, if thou repose or reioyce in any other, we ought rather to haue all the worlde our enemie, then to offend Iesus: wherefore of all things deare vnto thee, let Iesus be especially beloued. All things are loued for Iesus, and Iesus for himselfe; for him, and in him let all bee alike vnto thee. See thou neuer desire to be prayed and loued singularly, for this appertayneth onely to Iesus, who hath not his equall: neither let an other possesse thee, or dwell in thine heart, but let Iesus be wholy in thee, and in euerie good man. Be pure, and at inwarde libertie, and without the implicatures of the world, it behoueth thee so to be, if thou wilt bare thy heart to Iesus, and see

how

how sweete the Lord is.

7 Finally, thou oughtest not to be cast downe by any aduersitie, but patiently to endure all that shall happen vnto thee, remembring the sweete name of Iesus, to which thou mayest flie as to a Cittie of refuge: after Winter commeth Sommer, after the darkenesse of the night, followeth the chearefull day, put thy trust in Iesus, and thou shalt neuer faile. Whatsoeuer we doe (sayth the Apostle) let vs doe all things in the name of the Lord Iesus, giuing thankes. *In nomine Iesu*, must be the beginning: *In auxilio Iesu*, must be the prosecuting: *in laudem Iesu*, must bee the concluding of all our doings and sayings whatsoeuer. *Deu.4.43* *Col.3:17*

8 The name Iesus, O glorious and venerable name: this name is caried as a light before the Gentiles, which hath the effect of true light, for at the appearing hereof, the cloudes

of sorrow, and mists of discomfort doe soone vanish from the
1 *Ioh.* 2. 12 distressed soule. What a ioyfull hearing is that, Your sinnes are forgiuen you in his name. And therfore it seemes to bring with it a cleansing vertue in respect of the blot, a sanctifying vertue in respect of the fault, a iustifying vertue in respect of the guilt, a saluing vertue in respect of all.

Christ had this name giuen him in his circumcision, and we in our regeneration haue the benefite of this name. The ioy that doeth redounde vnto vs by this name, appeareth by that of the Prophet, respecting the person of Christ. He that anoynted thee with the oyle of gladnesse
Psa. 44. 8. aboue thy fellowes, *Et præ sociis, & pro sociis*, both aboue thy fellowes, and for thy fellowes, with the oyle of gladnes.
Aug. in Psalm. Fitly (sayeth Saint *Barnard*) is the name of Iesus resembled vnto oyle. For first the qualitie of oyle is, *Vngit*, it anoynteth

and

or ſuppleth: ſecondly, *Fouet*, it cheriſheth: thirdly, *Lucet*, it giueth light: So doth this name of Ieſus.

It anoynteth and ſuppleth the hardneſſe of our hearts, it cheriſheth the weakneſſe of our faith, it inlighteneth the actions of our life. A fourth propertie of oyle is layde downe by the Pſalmiſt, *It maketh man to haue a cheerefull countenance*: ſo doth this name, it makes man cheerefully to looke vp to heauen, and haue acceſſe with hope (as the Apoſtle ſayeth) to the throne of grace. *Heb.4.12*

9 The Lord of righteouſnes according to his humane nature, was called Chriſt, but Ieſus according to his diuine nature had other names, as ſometimes he is called a ſheepheard, watcheth his flocke, a captaine which fought for his armie, a Prince which gouerneth his people, but all was included in this name Ieſus, in ſauing *Iohn.10 11.14 Eſai.9,6.*

Iohn.6.35 *Iohn.1.5* *Rom.9.33* them from their ſinnes: Some-time he is compared vnto bread, for that he ſtrēgthneth: to light, that he illuminateth: to a doore, by which men do enter: to a rocke, vpon which they may may build, and many other diuine reſemblances, but the name Ieſus ſurmounts them all: it ſtrengthneth, it lightneth, it is the doore whereby wee may enter, the rocke whereupon wee builde, and lay the foundation of our faith: it moues vs to beleeue, to loue, to inuocate, O bleſſed name. When *Lea* brought forth her fourth ſonne, *Ge.29.34* ſhee ſayde, *Call this child Iuda: and giue prayſe vnto the Lorde.* O call this name *Iuda*, and neuer ceaſe to giue prayſes vnto God. *Philip* king of Macedon, reioyced that hee had then a ſonne borne, when there was an Ariſtotle to inſtruct him: but let the Chriſtian man a thouſand tymes more reioyce, that hee had then beeing and belee

uing

uing, when there was a *Iesus*, to saue him, *And thou shalt call his name Iesus, for he shall saue his people from their sinnes.* *Mat.* 1. 21

Chap. XVI.

Of Christes teaching his Disciples to pray, and the tenour of that diuine forme of prayer, so often to be vsed of all deuoute Christians.

THree principal exercises are there of our Christian pietie, which are Almes, Fasting, and Praier. These three are speciall medicines, to cure our euils past, to helpe and driue awae those that are present, and to preuent such as are to come.

Almes and fasting as two winges, cause our prayers, to

ſoare vpward: yet, ſayth Saint *Auſten*, wee ſee that all cannot giue almes, for that ſome labour with want: nor all cannot faſt, for ſome are faint by reaſon of natures imbecilitie: but all may pray, if not with ſounde of wordes, yet with the affection of the minde, according to that of the Prophet, *Lord my ſighings are not hid from thee.* Theſe many ſpecialties of the Doue in the Canticles, doe ſhewe the ſame, which is wont in ſighing to ſing, and in ſinging to ſigh.

Exod.39 9,10.11 12.13

¶ Wonderfull was the prouidence of Almighty God, in ordering all thinges that did appertaine vnto the Tabernacle, there was not any perticular thing about it, but an expreſſe forme was ſet downe for the direction thereof: now wee haue not a materiall Arke or Tabernacle, (for theſe were ſhaddows of thinges to come) but we haue the worſhippe of God and all

thinges appertaining vnto the ſame, inioyned vs. Chriſt our Sauiour hath ſet all thinges in order about this tabernacle, and firſt of all concerning our firſt ſacrifice here to be offered, that is to ſay prayer concerning which he layeth downe many circumſtances, as by the prayer of the Publicane, to pray with humilitie, by the parable of the widdow, to pray with importunancy, by his commendation of the woman of Caanan, to pray with feruency, by his refuting the Phariſies, for their deſire to be ſeene praying, to pray ſecretly in our chambers and other ſuch like directions for prayer: Wher by we may ſee that our deuotiõ is no by matter, whereabout the ſonne of God is long inſtructing vs.

Luk. 18. 13. 4. 5. Mat. 15 28 Mat. 6. 6

3 Now Chriſt beginneth to teach his diſciples a forme of prayer: when you pray, *Sic orate: pater noſter &c.* Pray after this manner, *Our father*, and ſo

forth. Surely a moſt diuine forme of prayer aboue all other in the world, and ſo much the more excellēt? by how much ỹ more the Author thereof is aboue men, and Angels. Saint *Auſten* calleth it, *A prayer of prayers. Tertullian, a Breuiary of our faith. O what prayer* (ſaith Saint *Ciprian*) *is more gracious with the Father, then that which is deliuered vnto vs of the ſonne* and how comfortably may wee pray, when we do not onely vſe his name to countenance our prayers, but euen his owne wordes, which direct vs in praying? And here we may obſerue, that Chriſt ſeteth downe a preſcript forme of prayer, to ſhew vnto vs that our prayers ſhould not runne vpon indigeſted wordes, and ſenceleſſe *Tautologies*, as many vnwiſely haue dreamed of voluntary praying, which doth much detract from this excellent part of Gods worſhippe. In the ſixt of the booke of Numbers, God ſets down vn

Aug. Ser. 2. poſt pentec. *Tertull. in Orat. Do.* *Cyprian in Orat. Dom.*

Numb. 6. 24. 25.

to

to the Prieſtes a direct forme how to bleſſe the people: In the ſecond of *Ioel*, the very wordes are mentioned which penitent ſinners ſhould vſe in their conuerſation to God, and here Chriſt layeth downe (we ſee) a forme of prayer, which for diuiſion ſake, may branch it ſelfe in to a proeme, and ſeauen ſeuerall petitions adioyned vnto the ſame. *Ioel.2,12,*

When you pray, ſay, ***Our Father which art in heauen.***

This proeme may incluſiuely be vnderſtood at the beginning of euery petition. In that Chriſt teacheth vs, to call God, father, we are emboldned to make our ſutes vnto him: leaſt wee might ſay as *Abraham*, what bee wee which are but duſt and aſhes, to ſpeake vnto God? but when wee conſider him as a father in the very beginning of our prayer, we acknowledge his bounty,

and grace. For first this name of Father, is a name to moue vs to come vnto him: The wandring Sonne said, *Ibo ad patrem*, I will goe to my Father. Secondarily it is a name of priuiledg, he hath giuen vs (saith the Apostle) his spirit whereby wee cry, *Abba, Father.* Thirdly, it is a name of prouidence, *your heauenly Father careth for you.* But how come we by this, to call God by a name of loue, of preueledge, of prouidence? surely he that willed vs, to call him Father, hath made him our father, *potestatem dedit &c. He hath giuen vs power to become the sonnes of God.* O see what great loue he hath giuen vs, that we should be called the sonnes of God: why? in the old lawe, God is called by the name of a Lord: *ego Dominus*, I the Lord, there his people are called seruantes, now from the name of Lord hee is called Father, his people, from seruantes are become Sonnes,

Luk. 15. 18

Rom. 8. 15
Mat 9. 22

Iohn. 1. 12

and

and all in Christ: *Ascendo ad patrem meum & patrem vestrum*, I ascend to my Father and your Father. *Ioh.20.17*

Now calling God Father, as it is a name of dignity (for it is thought to goe well with children of a rich and louing father) so is it a name of duty, and as he hath the properties of a Father, so should wee haue of children, which is to honour, to serue, to loue, to obey; least it be said as it was once of some *Nutrius filios*, I haue nursed children, and they haue rebelled against me. *Esai.1.2*

4 Now as we say *Father*, so say we ours; as if when we pray, we pray all in one (saith Saint *Cyprian*) *noster Pater*, our Father. Let not the rich or mighty despise the poore, it pleaseth Christ to haue vs all together to call God our Father, and therefore none ought to disdayne other, and as we say our Father, so in that wee mention him to bee in *Heauen*, we confesse what man-

ner

ner of father he is, to wit heauēly, and that we be not degenerate children we ſhould be heauenly too.

In heauen, what more powrfull then to haue a Father in heauen? *In heauen*, and therefore howſoeuer we are diſtreſſed in earth the comfort is wee haue a Father in heauen: *In heauen*, and therefore if our Father be in heauen, then is our inheritance in heauen. *In heauen*, and therefore praying we lift vp our eyes vnto the hilles, as the Prophet ſpeaketh. *In heauen*, not as placing his diuine power onely there, which filleth heauen and earth: but wee ſay in heauen, becauſe there chiefly his glory doth ſhew it ſelfe, there he bleſſeth the Saintes and Angelles: well then (ſaith Saint *Auſten*) we haue a Father in heauen, let vs not cleaue to thinges here in earth, and thus much of the proeme.

Pſal. 121. 1.

5 In the firſt of the ſeauen

peti-

petitions we say. *Sanctificetur nomen tuum*, Hallowed be thy name. As beginning to pray, wee forget our own necessities, and make a petition for Gods glorie, we remember we haue the dignity to be children, beeing children, of such a father, therefore by and by we pray for our Fathers glorie, *Sanctificetur nomen tuum*, hallowed bee thy name: Christ sought his fathers glory, and Christians seeke their Fathers glory, and the hallowing of his name: it is said of the wicked, *pollusisti nomen meum*, you haue polluted my name. Now in that we pray that Gods name should be hallowed, it is not but that Gods name was holy from euerlasting, for it is said, *be you holy, as I am holy*, but in this, we pray that the name of God may be hallowed both of vs, and in vs: of vs, when we say, *vnto thy name giue the praise*, in vs when we liue worthy of him. Many haue had a great & migh-

Ioh. 17.4.

Esa. 52.5.

ty name, but none a holy name but God, and therefore we pray, hallowed be thy name, not so much that we hallow it, as *Sanctificetur*, let it be hallowed, that all Iewes and Infidels may honour God, that his name may be hallowed *From the rising of the Sunne vnto the going down thereof.*

6 In the second petition wee are taught to pray *adueniat regnum tuum*, thy kingdome come, and this petition we pray (saith Saint *Chrysostome*) *animis eleuatis*, with mindes lifted vp. Seeing we haue a father, and a father which hath an inheritance for vs, and this inheritance is his kingdome, we therefore pray that we may once come to the enioying hereof, saying, *adueniat regnum tuum* thy kingdom come. Seeing we are here in the way where all is wearines, and on the contrary side, knowing our inheritance is aboue, loue which is impatient of delay,

Chrisost. in Orat. Do.

makes

makes vs desire the comming of thy kingdome which is the kingdom of glory. Now as there is *regnum gloriæ*, a kingdome of glory: so is there also *Regnum gratiæ*, a kingdome of grace. And as we do pray, bidding all earthly riches and delights aud honourres farewell, for the comming of the kingdome of glory aboue vs, so also do we pray, leauing all sinnefull desires for the comming of the kingdome of grace within vs, that is, that his spirit may rule and raigne in our heartes, and there haue the sole preheminence, ruling and gouerning vs as his subiects. And herewithall we pray *pro regno ecclesiastico* for the kingdome of his church: that whereas Christ is called a King, and his kingdome in the world is spirituall, we pray that his Scepter may sway, that all may yeeld obedience and faith to his gouernmēt, reiecting the tyrannie of the prince of darkenes, and for all

these seuerally, are together, wee pray, *ad veniat regnum tuum*, thy kingdome come.

7 In the third petition wee pray, *Fiat voluntas tua* thy will be done: this may be called a petition of duety; for seeing we expect in time to come a kingdome in heauen, our dutifull desire is to do his will who giues vs this kingdome, while we who shall one day receiue the same kingdome, remaine here in earth. Like that of the Apostle, *Act. 9. 6. Lord what wilt thou that I do?* as if he were readie to doe his will who called him. And in this petition we shew our obedience to his will, who willeth all thinges for our wealth, and here we call to mind all the commandementes of the lawe.

Thy will be done, that is, not our obstinate and rebellious willes, but Lord thy will: *Impiorum est* (saith Saint *Chrysostome*) *Volumus, & nolumus*: wee will, and we will not (say the wic-

ked

ked) but thy wil be done, the godly say: There is nothing either more fõdly loued, or more hardly resisted then our own willes, therefore our desire is that wee may crosse our owne willes, referring all to the will of God. And this petition wee pray with a *sicut*, saying, *Thy will bee done in earth, as it is in heauen*, and this doth shew the feruentnes of our desire do to the wil of God: those of that ioyfull assembly do thy will aboue, and wee desire to do thy will beneath, or to beginne for a time to do that here on earth, which thy Saintes & Angels do for euer in heauen.

8 Because wee cannot continue the doing of Gods will here in earth, without thinges necessary for our earthly condition, therfore in the fourth place we pray *Panem nostrum quotidianum da nobis hodie*, giue vs this day our dayly bread: wherein first wee acknowledge, that wee wholy depend on Gods prouidence, to receiue all thinges ne-

ceſſary for the preſeruation of the life preſent, Secondarily that wee craue them at his handes, when wee ſay, *da nobis* giue vs according to that of the prophet, *Te dante nos colligimus*, *Pſ*145.15 thou giuing, wee gather. And therefore with his giuing, our endeuoring, with Gods encreaſing, *Paules* planting. Giue, an action of liberalitie and loue, giue vs our bread, *panem noſtrũ*, *panem filiorum*, our bread, not ours as due, but our bread or the bread of vs thy children, which thou art wont to beſtowe and in mercy to giue, *quotidianum*, Daily bread: or as ſome ſay, τὸν ἄρτον ἐπιούσιον, *ſuperſubſtantialem*, our ſuperſubſtancial bread.

We pray to day, *Giue vs this day our dayly bread*, and if wee liue till to morrowe, we pray the ſame againe, as if euery day we looke vp vnto God, that hee in ſending things neceſſary for the life preſent, may in mercy looke downe vpon vs. Some thinke

this

this petition is poore mens petition, No, rich and poore must pray for this bread, for what are earthly creatures to maintaine life without his blessing, who is the authour of life? Last of all, when we pray, *Giue vs this day our dayly bread*, We pray, *Neque pro diuitijs, neque pro delitijs, sed pro necessarijs* (sayth an auncient father) neither for riches, nor for delicacies, but for things necessarie vnto life: according to the wise mans prayer, neither too much, that wee doe not forget God, nor too little, that we forsweare him not: onely a competencie, and so be thankefull vnto the giuer of all. *Christo. in Orat. ho.* *Pro.30.8.*

9 Hauing begged at the handes of God things necessarie for the life present, because (as the Prophet *Ieremie* sayth) our sinnes doe make God take these good thinges from vs: in the first place therefore, wee pray for the forgiuenesse of our sinnes saying: *Dimitte nobis debita,* *Ier.5.25*

noſtra: Forgiue vs our debts and treſpaſſes. Whence wee may learne, that our ſinnes are debts and treſpaſſes: for when we ſinne we runne in debt, and commit treſpaſſe agaynſt God. We owe him obedience, and therefore are indebted by our ſinnes: we doe him wrong, and therefore are treſpaſſers, which we beſeech him in mercie to forgiue, and therfore this petition is Ἐξομολόγησις, an acknowledgement or confeſsion what we are, to wit ſinners, and this we all pray (ſaith *Cyprian*) becauſe we all ſinne, *Dimitte nobis debita noſtra*, Forgiue vs our treſpaſſes, ours, and therefore of our owne committing: wee may not poſte off the matter as *Adam* did, with a *mulier quam dediſti*. The woman that thou gaueſt mee cauſed mee to ſinne, whereas in deede the ſinne was his owne, in giuing conſent.

Gen.3.12

This forgiuing of our ſinnes.

wee raue with a clauſe annexed, *Sicut & nos dimittimus debitoribus noſtris*, As wee forgiue them that treſpaſſe agaynſt vs. Whereby firſt we ſhew of what ſpirit we are, in that wee finde in our heartes to forgiue others, and therefore beſeech God to forgiue vs. *Caſſianus* writeth, that ſome in his time woulde leaue out this clauſe, as the Pelagians would haue done the former, and therefore were taxed by a Councell for this foule default: wee muſt thinke, Chriſt taught vs a moſt heauëly forme of prayer, and impietie were it to alter the ſame: we muſt ſhew mercie that looke for mercie, and forgiue that looke for forgiueneſſe: and therefore with charitable mindes we ſay, *Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.*

Caſſ. in orat. dom.

Conc. Mile. Gal. ſub Innoc. 1 can. ſept.

10 When wee haue craued pardon for our ſinnes paſt, wee begin to be careſull for the time

to come, and therefore in the fixt petition wee pray against leading into temptation, *Et ne nos inducas in tentationem*: The forgiuing of our sinnes is a procuring of good, the not leading into temptation, is a remouing away of that which is euill.

In this petition, first wee acknowledge our owne infirmitie, readie to be led into temptation, and secondly we pray for a preuenting grace, that when temptation comes, wee bee not ouercome of it. Saint *Cyprian* reades it *And lead vs not, And suffer vs not to be led*: not that God doth lead vs, but we rather lead our selues, in cõsenting to temptations when they come, whether they bee temptations of peace or persecution, afflicting or flattering, and of the two, the latter are the most daungerous. Some of the auncient fathers understand it, that in this petition wee pray to bee deliuered from all temptations whatsoe-

uer, because wee know not how soone wee may fall: others by leading into temptation, that we be not willing to consent, and be lead or carried away by temptation, and so seduced, and this may bee our humble petition, either for preuenting temptations before they come, or when they come, they doe not preuaile.

11 And this is an entrance to the seuenth and last petition. *Sed libera nos a malo*: but deliuer vs from euill. We pray to be deliuered from all euill, that be it sometimes, we fall into temptation, yet that we doe not fall like the Olephant, who falling riseth not again. Being falle we pray to be deliuered, or to come forth. In praying to be deliuered from all euill, doth include all daungers both of bodie and soule, present, or to come, that may be fall our selues, or others. (when we say, *Deliuer vs*) which we also insert in the other petition, as

not

not praying for our selues alone: and praying to bee deliuered frō all euill, wee vnderstand all mischances which may befall vs by Sea, or land, sleeping, or waking, from bodily or ghostly enemies: frō fire and water, from sodaine death, and any maner of daunger, *Et libera nos a malo*, And deliuer vs from euill: to all which petitions we beseech God to giue his blessed graunt, and so seale vppe all with a deuout *Amen.*

For the clause of giuing honour vnto God, acknowledging his kingdome, power, and glorie. His glorie being mentioned in the first petition, his power, and kingdome in the second, we leaue that clause vnto a Christian meditation.

12 And thus haue wee heard Christs forme of prayer, which is most worthie of our continuall Christian practise: First, for the authoritie thereof, because it was taught by the sonne of God:

Secondarily, for the efficacie, becauſe no prayer may be more acceptable with God the father, then that which was deliuered by his ſonne: Thirdly, for the diuine order of the petitions, wherein all thinges are contayned one after another, neceſſarie for the good of man: Fourthly, for the breuitie, that it might bee the more eaſily learned, better retained, more often repeated, and hope of obtaining ſooner graunted: our deuotion conſiſting not ſo much in a multitude of wordes, as in the beſt attention wee can yeeld of our hearts; wee neede not now ſay with him, Lord, teach vs to pray: or giue vnto vs a forme of prayer, as Iohn taught his Diſciples: but Lord giue vs grace to vſe thy own direction to pray, and neuer ceaſe to lift vp our hands and hearts vnto thee. *Luk.* 11. 1

Chap. XVII.

Of Christs often praying, and speciallie in the Garden, when his soule began to waxe sorrowfull, and what feruencie in deuotion we here learne.

IF euer the worlde were occasioned to cal to mind the high deuotion of the Son of God, his often praying, and with that feruency too, as neuer any prayedt then speciallie, in these daies wherein we liue, wherein Sathan most seeketh to possesse the world with a dumbe spirit: when the Wolfe most laieth wait to stop the sheepes throate, that not euery voice might bee heard of the shepheard: the daunger is the greater. For the passion of Iesus Christ. let vs preuent this euill, and thinke a little more of

cal-

calling vpon God, remembring who it was that spent whole nights in prayer, when he was labouring for the sinnes of the world, and the saluation of our soules. If the eies of God do at all times, and in all places bee hold vs, then most especially when we present our selues before him in prayer, when both attention of mind, and humiliation of bodie concurre, actions most befitting humble sutors.

To approach and enter vnto the place of prayer, as if wee came to sit in commission with God, or would countenance him in his own house, is as vnseemely a custome as Christianity can yeeld. To dehorte men now a dayes from long prayer, wee are eased of that labour, (which Christ vsed in refuting the Pharisies) when so many care not how little they pray at all, and yet for al this not onelie to speak of prayer, but of feruency in prayer, may bee hel full to our

Christian desires in seruing God, seeing our deuotion is often so remisse, as we may seeme rather to speake then pray: In consideration hereof let vs obserue at this time Christes praying in the Garden, when his soule b gan to waxe sorrowfull, as the Euangelist testifieth.

Mat. 26 31

In this his praying, wee may consider these circumstances. First, that it was solitarie, for that he now left his Disciples as hee had oftentimes before done, when hee went out alone to pray: which doth commend vnto vs solitary praying. Secondlie, hee prayed with humiliation of bodie: S. *Luke* sayeth, he kneeled downe and prayed: S. *Mathew* and S. *Marke*, that hee fell prostrate vpon the earth: the Euangelistes may soone bee reconciled, for he first kneeled, and afterwarde for faintnes hee was faine to fall prostrate: and this commends vnto vs humiliation in praying. When he raysed *La-*

Lu. 22. 41

Mat. 26 39

Mark. 14 35

Lazarus, and reſtored the dumbe man to the vſe of ſpeaking: wee finde he lifted vp his eyes to heauen, which was his geſture in praying. When *Moyſes* prayed, he held vp his handes to God vntill the going downe of the ſunne, which holding vppe of the handes, *Dauid* callled his euening ſacrifice: When *Steeuen* prayed, hee kneeled downe according to Chriſtes example, here in the ſecond place mentioned.

Ioh. 11. 41
Mar. 7. 34
Ex. 17. 12
Pſ. 141. 4
Act. 7. 60

3 The thirde circumſtance to be obſerued in this our Sauiours praying is, that it was iuſt, and right: for hee ſubiected his will to the will of his father, ſaying, *Si tu vis, If thou wilt*: which doth teach vs to commẽd our ſelues wholy to the will of God.

The fourth, that it was with ſorrow, for he was in an agonie, and this doth put vs in mind of that of the Apoſtle. *The ſpirite helpeth our infirmities, for we know*

Rom. 8. 26

Rom. 8. 26 *not what to pray as we ought, but the spirite maketh intercession for vs with sighes which cannot be expressed.*

The fift, that it was with perseuerance: for hee came three times vnto his disciples, three times and in three places was he tempted, and three times did he here praye, and willed his disciples to pray, that they enter not into temptation: while hee was praying, they were sleeping, while hee was sweating that the drops of bloud came down, they were taking their rest: O what deuotion was here? his last supper being ended, he goeth forth accompanied with his disciples, speakes vnto them (as a louing father vpon his death bed, when he hath not much to say) giues them preceptes at parting which they should remember, when he is gone from them, of which preceptes, this was not the least, *Watch and pray, that you enter not into temptation*: Then hee

Math. 26. 41

commu-

communeth with them saying: *Stay here, while I goe yonder and pray*: this hee speaketh at seuerall times.

Peter, Iames, and *Iohn* goe with him: for those to whome he had before shewed the glory of his transfiguration, to them would he now shew the humility of his passion, that as they had seene glorious thinges, so now should they see humble thinges, to these he sayeth: *My soule is sorrowfull vnto death, vsque ad mortem*, vnto death, my soule is sorrowful, euen to begin to feare death: or *vsque*, vntill may bee taken indefinitelie, and so, my soule is sorrowfull vnto death, That is, vntill a satisfaction for the sinnes of the worlde bee made by death, or *vsque*, vntill may bee taken inclusiuely, and so, My soule is sorrowfull vnto death, That is, vntill the scandall of my death bee turned againe to the life of faith: *Tristis est anima* *Mat.* 17. 1

mea, My soule is sorrowful.

Here *Anselme* crieth out, *Vnde hoc Deus meus?* How commeth it to passe, O my God, that thou taking vpon thee the nature of man, shouldest beginne to forgette thou art God?

4 Christ assumed this feare and sorrowfulnesse for manie causes; First, to prooue the truth of his humanitie: for it is naturall to man to feare death, and of this naturall sorrow was our Lorde sorrowfull: yet so doo wee vnderstand him to bee sorrowfull, and to feare, not with that feare and sorrow, which ordinarily drowneth reason, and causeth man to ouershoote himselfe, as *Peeter* for feare of death denyed his Maister. This manner of feare was farre from Christ, for hee came for this intent to suffer, and reproued *Peeter* when hee dissuaded him from going to Ierusalem, and

Mark.14. 68

Mar.8.33

suf-

ſuffering there.

There is a kinde of ſtepping backe, naturallie incident vnto all, which at this time appeared in Chriſt as other humane actions did, his eating, his ſleeping, his hungar, and the like, all which were in Chriſt (ſinne onelie excepted) properly as in man: now this ſorrowe and feare was in another reſpect otherwiſe in Chriſt, then in vs. In vs for the moſt part the paſſion of feare doth goe before the rule of the will, & the iudgement of reaſon: but in Chriſt it did follow after, for both the wil and the iudgement of reaſon went before, for when he hungred and thirſted, hee did it willinglie, and of iudgement, hee feared willinglie, hee ſorrowed willingly, & of iudgemẽt, by this then, there is nothing to be conſidered in Chriſt as conſtrayned, but all is to be belieued as voluntary, & therfore feare & ſorrow, as they were naturall ſo

were they voluntarie and rationall. Wherefore, the original of the text saith, ἤρξατο λυπεῖσθαι *Cæpit contristari*, hee began to feare, he began to be sorrowfull, and not hee was fearefull. Feare and sorrow began in the part sensitiue, but came not to the mind or vnderstanding. For when the Euangelists say, *His soule began to be sorrowfull*, there the soule is taken for the part sensitiue, in which are passions. And here we may consider, that Christ could not die by nature, as Adam could not die vntill hee committed sinne: (*For the reward of sinne*, saith the Apostle, *was death*) but as he tooke vpon him humane nature, so did hee also without our infirmities, suffer that voluntarily which was incident to our nature, yea to our fall.

Mat. 26. 37

5 A troubled passion ariseth in the mind, either besides the decree of reason, or in opposite maner against the decree of rea-

son:

ſon: The former of theſe two is ſome time incident vnto men: although the beſt amõgſt men: the ſecond to the imperfect only. A perfection farre ſurmounting both was in Chriſt, for that in him ſence was ſubiect vnto reaſon, reaſon vnto will, the will to the vnderſtanding, the vnderſtanding to God.

Chriſt was ſorrowfull, ſaith Saint Ierome, not for any feare of death, which nature refuſeth, but for the ſcandall of his Diſciples, the infelicitie of Iudas, the ruine of the Iewes, and thus it is not diſſonant from truth, ſaith Saint Ambroſe, if hee were heauie in ſoule for his perſecutors. We ſee according to the iudgement of the auncient Fathers, how farre our Sauiours feare was from diſtruſtfull thoughts or weaker paſsions, which to thinke to bee in him, were moſt impious: but in theſe ſufferings being rightly conſidered, wee ſée a moſt admirable

Hieroni. Mat. cap 26

Ambr. in Lu. lib. 10

conue-

conueniencie in all, without fancying of vnlearned and irreligious conceipts.

6 To come to matter of instruction, for that is most behouefull of all: In this sorrowing of our Sauiour, wee learne these things: First, to keepe downe by the rule of reason, sorrowes and passions that arise in vs, to restraine them and keepe them in obedience vnto the will. Secondly, not to dispaire if sorrow and feare at any time surprise vs, euen vnto the suffering of death. Thirdly, to be sorrowfull for the state of others, after Christs example. Fourthly, amidst all our sorrowes to repaire onely vnto God, and commend our selues vnto him as Christ did, by prayer, and thus vniting our sorrowes with his sorrowes, wee shall the better beare them.

Mat.26 39

7 This done, Christ departed a stones cast from them & there prayed, *Father, if it be possible remoue this Cup*: hee saith *Abba*,

Father,

Father, and we too (saith the Apostle) say *Abba*, *Pater*: twise Father, both according to the Hebrew and Greeke, shewing that God is now father of Iew and Gentile. Hee saith, *If it bee possible*, referring the graunt of his petition to the will of God; if it may stand with the same will, and not otherwise. He praieth for the remooving of that Cup, yet so, that looking to obedience, hee goeth forward towards his suffering, and saith, *Fiat voluntas tua*: Thy will be fulfilled. What of humane desire hee before mentioned, hee now in action proceedeth to reliquish, as if he would say, Let not that bee done which I haue spoken according to humane affection, but let that be done for which I was sent into the world, and now am willing to suffer. That which hee required as man, to wit, the remooving of the Cup, hee now leaueth, as resoluing wholly to proceede with the will of God.

Mat. 26 39

But

But was the will of Christ any way differing from the will of his father? No verily, for hee saith, *Non quæro Voluntatem meam, sed Voluntatem eius qui misit me.* I seeke not my owne will, but the will of him that sent me, and this maner of conditionall prayer should be remembred of vs in praying, not our wils, but Lord, thine be fulfilled.

Iohn. 5. 30

8 He prayeth the third time the same thing, shewing that hee goeth to pray, and to pray the selfe same thing too: not of forgetfulnesse, but of verie feruencie. Whereby we may obserue, that to pray and pray againe, is a part of high deuotion: The Doue went forth of the Arke the first time, and returned sorrowful as shee went out, still the waters were vp; shee goeth foorth the second time, then the floud is abated, and shee brings a branch of Oliue, now a signe of quiet and peace. First, a sorrowfull prayer goeth forth, still the wa-

Gē. 8. 11

ters of aduerſitie are vp: the prayer goeth forth againe, behold the waters are fallen, prayer brings a crop of Oliue, ioy, and tranquillity of mind.

9 At the end of Chriſts praying, the Angels appear cõforting him, they who at this time ſeeme to haue preſented themſelues in the preſence of God the father, aſtoniſhed at the agonie of his Sonne, came foorth, and pray for the remouing of this Cup: anſwere is made, my Sonne hath of meere loue and mercie, vndertaken the redemption of man by the effuſion of his bloud which could be brought to paſſe by no other meanes: which the Angels hearing, they returned to Chriſt, and in honouring, they comfort him; and in comforting they honour him. And here obſerue wee three things, Firſt, that our Sauiour prayeth long before he receiueth an anſwere: to ſhew, wee muſt not by and by giue ouer. Secondly, that

the greater his agonie was, the longer his prayer was; to shew that in greatest agonies wee should continue long in prayer. Thirdly, in that the Angels came and comforted him, to signifie that if wee continue with constancie, the Angels reioyce ouer vs: In that the drops of bloud came downe, it shewed the greatnesse of our Sauiours conflict, wherein hee seemed both to doe, and to suffer: his bloud was true bloud according to his naturall existance, but yet myraculous and supernaturall, if we respect the manner; for it is aboue nature to power out together water and bloud, which Christ did both aliue, and dead: behold, O Christian soule, thy redeemer and Sauiour, bedewed with this wonderfull sweate for thy sinnes. In this it is manifest how bitter his passion was, whose onely thought so much chaunged nature: Of this our Sauiours sweating may bee gathered

thered these seuerall obseruations, first, the greatnesse of his agonie, secõdly, that this agonie caused sweate, and this sweate falling vpon the earth, wee may gather that the earth or men inhabiting the earth, haue benefit hereby.

9 Now was presented before the eyes of the Sonne of God, on the one side, Gods iust iudgement and wrath towards man, yet vnappeased: on the other side, death and hell as yet not vanquished: himselfe left as it were alone to enter the conflict, putting foorth his hand to receiue the Cup, and yet beginneth he to pull it in againe, but after a *little* while, goeth forward with full resolution to the worke well begun, which he brought to a most happie end.

Let the deuout man learne, in all the pressure of aduersitie, to set before his Christian consideration Christes agonie in the garden: be it that doubtfull ob-

iects

iects betweene feare and sorrow doe much obscure our naturall delights: here haue wee for times of trouble a president to follow, but chiefely in the agonie of death, when sickmen are panting & labouring for life, they are said then, especially to endure an agonie, for then beginneth a conflict, nature drawing one way, and obedience to the will of God an other: the spirit goeth forward, and the flesh draweth backward: besides, many thoughts occurre about leauing the world, and going to answere for our time here spent, with many other seldome before thought vpon.

Our Sauiour was in an agonie when death approached, whence Gregorie saith: *Greg. mo.* *Appropinquante morte certamen adest, nec immerito: tunc ensim anima terretur, cum post pusillum hoc inuenit quod in aternum mutari non possit*: Death approaching an Agonie is present, and not

with-

without cauſe: for then is the ſoule put in great feare, when after a little while ſhe finds that which neuer will bee chaunged or altered.

1 In this Agonie of agonies and all other, wee learne by our Sauiours example, to haue recourſe vnto prayer: hee prayed in the Garden, hee prayed on the Croſſe, to ſhewe that in times of diſtreſſe, wee ſhould principally applie our ſelues to prayer. *Moyſes* prayed at the Sea: *Daniel* prayed ſitting amongeſt the Lions: *Iob* on the Dunghill: *Peter* at midnight, when he was in the priſon: and here Chriſt our Sauiour in his Agonie, when hee not onely prayed, but prayeth with great feruencie, prayeth alone, to ſhew that the minde is beſt eleuated vnto God, when wee go aſide to pray, as hee himſelfe here prayeth, and how we are heard: So doth hee withall exhort his diſciples to pray, that they enter

Dan 6.16
Iob.2.8
Act 16.25

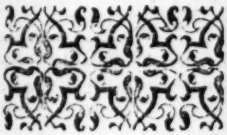
not

not into temptation: and surely no better remedy against temptation then prayer, which is the very whip and scourge of euill motiõs, for whē ỹ theife heareth the goodman of the house to cry & cal for help, he thinks there is no tarying for him, if good friends be within hearing. *Cornelius, Cornelius, Thy prayers are come vp before God:* Wouldest thou exercise thy selfe in a spirituall life? pray: wouldest thou attaine the sweetenesse of heauenly thinges? pray: wouldest thou haue God helpe thee in time of extremitie? pray: wouldest thou bee deliuered from temptation? pray: Betweene Babylon and Ierusalem there is a trustie messenger that often passeth thither, and is well acquainted in the Kings Court, is verie gracious with the King himselfe, for he shall haue audience and dispatch as soone as he comes. This messenger is prayer, that euen in the silence

Act. 10. 4

of

of the night ascendeth into secrete places, and commeth vnto God himselfe. *Moyses* praying vpon the mount, hath the rodde of God in his hand, wee praying haue holde on the Crosse of Christ crucified. The brethren of *Ioseph* besought him to shew them fauour, if not for their owne sake, yet for their fathers sake, *Ioseph heard them and wept.* *Gē.* 50, 17



Chap.

Chap. XVIII.

That Christian men may take comfort amidst the calamities of this life, by that of our Sauiour, Iohn.14.1. Let not your hearts be troubled, *where he armeth his disciples with consolation against troubles.*

Pro.31.1 Giue wine, saith *Salomon*, to those that haue griefe: Christ seeing his Disciples haue griefe of heart, (for why the sheepeheard being taken away the sheepe will be scattered) he giues them the sweete wine of consolation against the troubles of ye worlde, saying, *You beleeue in God, beleeue in me.* By which cõfortable exhortation he that knew their troubled hearts, partly in that he had said,

Mat.26.31

Iohn.14.

One

One of them ſhould betray him, and partly alſo in that hee had told them hee muſt ſhortly depart from them, began now to make their hearts pacified by a moſt louing and ſure repoſe in him, *You beleeue in God, beleeue in me alſo*, as if hee ſhould haue ſaid: bee it the world hate you, who I haue ſeparated from the world, for all this let nothing diſmay you, your victorie is your fayth, you are left to the iniuries of men, hee that is with you is greater then all that is againſt you, *Let not your harts be troubled*. 1 *Ioh.* 5. 4

Here Chriſt comforteth his Apoſtles, not ſo much by taking away the afflictions of the world, that they haue them not: as by ſtrengthning them when they come, that they faint not: to the outward man he foretelleth a croſſe, but to the inwarde man a ſtay, or comfort: a croſſe to the outward man that it exult not, comfort to the inwarde

man

man that it languish not, and this he inferreth, saying, *Let not your hearts be troubled.*

2 In this of our Sauiour, wee see that his exhortation tendeth to the pacification of their hearts; not that they should not bee not troubled at all, for that is aboue humane nature, himselfe (as wee haue heard) was troubled in his Agonie: but the trouble here spoken of is that which hindereth reason, dismayeth the vnderstanding, is opposite to peace and tranquilitie of minde. When the soule is cast downe with distrust, and heauinesse, by reason of the discomforts of the worlde to shake, off all this with a confidence in Iesus Christ, it is sayd, *Let not your hearts be troubled: you beleeue in God beleeue in me also.*

3 A noble prince sometime of great deuotiō and valure, seeing his army much dismaied, when they beheld ỹ huge multitude of their enemies cōming toward

them,

them, perceiuing by their countenances his ſouldiers heartes beganne to faile them, aſcending to an eminent place, maketh them a very harty oration, which he drew vnto three heades, firſt, their cauſe was iuſt, and that God was wont to proſper iuſt enterpriſes: ſecondly, that their enemies were thoſe whome his, and their auncеſters who now bare armes with him, had often foyled: Thirdly, that being ſo fewe, if they preuayled againſt that huge multitude, the victorie would be glorious; howſoeuer, for himſelfe hee would die in the battell, or returne with triumph: his oration was no ſooner ended but a voice was heard throughout all the armie, euery one crying, Forward, Forward, the euent was, they happily preuailed.

A multitude of croſſes and calamities are readie to aſſaile vs in open field, which may cauſe our hearts to be troubled, but a moſt noble Champion haue we that

assures vs that our cause is iust, our enemies those whom all Gods seruants haue euer resisted if we preuaile our conquest will bee heauenly: Our Champion himselfe will liue and die in our defence, why should our hearts be troubled? Nay, wee haue woonne the day: you shall haue troubles in the world, but be of good comfort I haue ouercome the world: forward, forward, in the name of God.

Ioh.16.33

4 Because Christ knewe the hardnesse of suffering, therefore where hee speakes of suffering with him, there hee speakes also of sitting with him in his kingdome, *You shall sit vppon seates, iudging the twelue tribes of Israel*, Like the Phisitian, who is woont to mixe sweete syroppes with his bitter potions, that the patient may be the more willing to receiue them: The labors are great, but yet the ioyes greater that they haue who loue God; and by this wee see how

Lu.22.29 30

Christ

Chriſt comforteth his Apoſtles, not by promiſing to take all troubles from them, but when troubles come, to aſsiſt and ayd them. *Simon, Simon*, Sathan hath deſired to winnow you as wheate, as if he would ſay, toſſe and winnow you hee may, hee ſhall, but make thy faith fayle? No, *Simon*, I haue prayed for thee, beleeue in God, beleeue in me alſo. By fayth (ſayth the Apoſtle) *Moyſes* paſſed the red ſea, and by faith wee paſſe the red ſea of manie tribulations in the worlde: that which he ſaide vnto ſome, the Sonne of God ſayeth vnto all, Let not your hearts be troubled. *Lu.22.31* *Heb.11.29*

5 Wee may not promiſe vnto our ſelues better thinges then our fellow ſeruaúnts haue tryed, nay, then our Lord himſelfe hath ſuffered, *Maruaile not at this* (ſayth Saint *Iohn*) *if the world hate you.* *1.Ioh3.13*

Men might haue bene incouraged by ỹ example of *Camillus*

Scipio, and others, which haue beene hated euen when they did well in the Common-wealth, and Christian men might haue for examples the suffering of *Esai, Ieremie, Micheas*, and other of the olde Prophets, a cloude of witnesses might be collected in this case, to shewe how they must looke for troubles in the world, but our Sauiour vrgeth his owne case onely: You know that it hated mee before you. There bee three things, sayeth *Thomas Aquinas*, which we are wont to maruaile at: The first, when any thing is great: the second, when it is new: the third, when it is seldome. Now that the world, that is to say, the louers of the world, doe not affect the children of God, it is no great thing, The Philitiō thinks it no great matter if the Lunatike man, whom he binds doe strike or kicke him, alas hee is franzie and knowes not what he doth. Secondarily, it is no new thing,

Ioa. 15. 18

Tho. Aquin in 1. *Epist Iob, Cha:* 3

to haue trouble in the world, we find it ſo in *Abel*, and *Iſaac*, and all from the beginning: Thirdly it is no rare thing, for there is nothing more common, & therfore our hearts ſhould not bee troubled (that is to ſay, ouermuch troubled) with the griefes of the world, we muſt not caſt away the Nut for the bitternes of the rind, *Si nõ tribularis fortaſsis non inuocares*, If thou weit not troubled peraduenture thou wouldeſt not deuoutly haue cal len vpon God, which is a principall part of Gods worſhip.

6 The world, and the tempter both, boaſt of giuing pleaſures vnto carnall men, but come to the performance, and theſe pleaſures are very torments: Chriſt promiſeth tribulation in the world, but come to the inwarde man, and there wee find a world of ioy. The roote of the tree is bitter, but the fruit is pleaſant: Chriſt promiſeth reſt, *Inuenietis requiem*: you ſhall haue reſt, but

it is *Requiem animabus*, rest vnto your soules. For he that sets vs in this iourney knowes what is fittest for passengers, and therefore wee may endure with comfort these ourward aduersities when they come: *Fœlix Lepra* (sayth one) happie leprosie was it that made *Naaman* worship the God of Israel in his heart: The sharpe stormes of the winter, they make the trees bare, and the windes scattering the leaues, they for a time stand as dead, yet there remaynes still life in the roote. In like manner afflictions of the worlde make the members of Christ seeme desolate, and the stormie windes of persecution scatter abroade the leaues of worldly prosperitie, yet there is life in the roote, there is fayth and ioy in the heart,

2. Reg. 5. 6

7 There is a difference betweene the ioy of worldly men, and the ioy of those whō Christ hath, as it were, taken out of

the

the worlde, that is, from the loue of the world: The former think felicitie to consist in aboundance of riches, in pleasures, in glory amongst men and such like, all this is but outward and momentary, like a little Sunne-shine in winter, for one faire day it hath oftentimes ten foule, and such a number of troubles as almost the former pleasures are dasht & vanish to nothing: For the latter of these, they haue indeede often outwarde aduersities, but such ioyes within as if all aduersities were nothing, & this principally commeth to passe by Christes meanes, for whatsoeuer hee touched, hee did sanctifie it, and therefore hungar, thirst, persecution they are not now so grieuous, but worke all for the good of the faithfull. The waters of Mara which were so bitter that none could drinke them, *Moyses* but casting in the wood that God appointed him, they became sweete: the crosses of *Ex.* 15. 23 25

the worlde were grieuous vntill Christes Crosse was put in amongst them, now their taste is altered: A strange sight was it in times of persecution, to see a sew lambes to ouercome by no other weapons then patience, & faith a multitude of wolues, and to reioyce (as *Tertullian* sayeth) in the midst of torments: wonderfull is it to heare how S. *Paul* endewed with grace frō Christ, doth euen chalenge & prouoke tribulation, and anguish, & hunger, yea life and death, shal any of you all: as if he would speak like a man of courage to all the aduersities of the worlde: *Shall you all separate me from the loue of Christ?* no, you shall not: And thus we see how in Christ, we are armed with inward grace against the worlde without and the troubles thereof.

Tertul. ad Scap.

Rom. 8. 38

8 An other reason which our Sauiour vseth is, *I goe to prepare a place for you*, and therefore bee of good hope:

John. 14. 3

Moyse,

Moyses to ſtirre vp the people in times of their diſtreſſe ſpeakes vnto them after this manner: The land you goe to poſſeſſe, is not as Egypt, but a champion Countrie, and goodlie to enioy, which the Lorde viſiteth with the earlie and the latter rayne: We haue promiſe of a better Land then euer *Moyſes* promiſed: *In my Fathers houſe are many manſions*. The iorney was long and weriſome for *Iacob*, a weake and feeble perſon as he was, yet by reaſon of inward ioy he had conceiued in his heart, hee well endured it.

Deu 11. 10

Gen, 46. 1

Ioan. 14. 2

Bee it (ſayeth S. *Auſten*) that wee haue not temporall deliuerance from troubles, this ſheweth that wee doe not embrace Chriſtian Religion for the commodities of this world, but for the ioyes of a life to come, which will make a mendes for all. The benefite of a calme is beſt welcome after a tempeſt, libertie is wont to bee moſt plea-

Aug. lib. 22. Chap. 22. de. Ciuitate dei

sant after a time of bondage,
Ioh. 16. 20 you shall sorrow, (sayth our Sauiour) but your sorrow shall be turned into ioy, your sorrow, and therfore not euery ones sorrow: yours, who haue beene faithful vnto the end. When the Prophet *Dauid* spake of the, sorrows
Psa. 69. 1. of this worlde, hee calleth them waters: *Saue mee O God, for the waters are entred euen to my soule*: Lord (sayeth *Peter*) bid
Mat. 14. 28 me come vnto thee on the water. The same Prophet in an other place goeth farther saying: *The floudes are risen O Lorde, the floudes haue lifte vp their voyce, the floudes lifte vppe their waues, the waues of the*
Psa. 93, 4 *Sea are mighty, and rage horribly, but yet the Lord that dwelleth on high is mightier.* In the nine and thirtieth Psalme, hee vttereth with what greate griefe and bitternesse of minde hee was vrged to complaine: yet remembring himselfe by whose prouidence it came:

hee

he sayeth: *Obmutui, & non aperui os meum quoniam fecisti:* *I became dumbe, and opened not my mouth, because it was thy doing.* Ps. 39. 10

CHAP. XIX.

How that our Sauiour exhorting all that would follow him to deny themselues, and take vppe their Crosse dayly: doth concerne vs that beare the name of Christians.

BEeing forewarned, and armed against the trials of the worlde before they come, it re mayneth that wee bee readie to vndergo them when they come. Christ shewes vs plainelie what we must looke for if wee will be his disciples, when he giueth out in open Proclamations as thus: *Whosoeuer will follow me, let him* Mar. 8. 34

deny

denie himselfe. In the text of the Euangelist, when he had now before spoken of his own suffering, hee by and by speakes of their suffering, who wold follow him: First, that they should not thinke that his suffering did absolutelie exempte thē from all crosses of the world, for *Ego meam, Vos Gestram*: I haue taken vp my Crosse, and you must take vppe yours. Secondly, hee sheweth himselfe as a carefull Gouernour in the shippe, who in a calme is wont to instruct the marriners against the tempest likely to follow, and this he doth as it were in familiar manner: First, shewing what himselfe had done, and then what his Disciples should do: First, what he would suffer and then what they should suffer. What *Peter*? and should I not go to Ierusalem? yes, it is not only my case but thine, & the case of you all: *Whosoeuer will follow me, let him denie himselfe, & take vp his Crosse dayly & follow me.* Here

2 Here Christ speaketh generallie vnto all, of what estate and condition soeuer, high and low, rich and poore whosoeuer. When he spake of some speciall misteries, then turning him to his Apostles, hee sayeth: *vestrum est scire*, It is for you to know: but speaking of the waye to followe him vnto his kingdome, hee speaketh vniuersally, *Whosoeuer*: and for this *omnium est scire*, it is for all to know: Againe, as hee speaketh vniuersallie, so dooth hee speake louingly: *Whosoeuer wil*, not as forcing any, but as louingly inducing all: and thus as it were leauing his followers to their own willingnes sayth, *Whosoeuer will*, by which hee doth more effectually draw them, thē if he had vsed all the threatnings in the world. The stayed men & gray heades in Israell, saide vnto *Roboam*, if thou speake kinde words vnto this people, this people will bee thy seruants: Christ

Mat. 13 11

1. *Kinges*, 2. 7.

speakes

ſpeakes kind wordes vnto vs all and deales moſt bountifully with man, according to the dignity of his perſon. He which hauing laid vp rich treaſures to beſtow amongſt his friendes, if hee will or commaund the publike cryer to ſay, this and this treaſure is ready to bee beſtowed by a bountifull Lorde, may it pleaſe you now to come and receiue it: doth he not now more perſwade, then if he ſhould by a ſharpe Edict pull and draw men to receiue this treaſure againſt their wils?

3 He which hath in his houſhold two ſortes of ſeruants, the one free borne and of his alliãce, the other ſlaues & bondmẽ, whẽ he requireth any ſeruice of the former,, hee ſpeakes vnto them mildly according to their ingenuous diſpoſitiõ, but the other he cõmaunds abſolutely as common ſeruants: Wee are as of the chiefer ſort of Chriſts family, as not hauing free will, but will

freed

freed by grace, nay, we are of his own alliance, and therfore when hee ſpeakes vnto vs, hee ſpeakes honourably as vnto thē that loue him, *Whoſoeuer will*, but ſpeaking vnto his other creatures, as the heauen, the earth, the ſunne, the Moone, hee doth not require but commaund thē: ſo in the time of *Ioſua* hee commaunded the Sunne to ſtande ſtill, in the time of *Elias*, he cōmaunded the Heauens to bee ſhut: When ſome rebelled againſt *Moyſes*, hee commaunded the earth to open and ſwallow them, and ſo likewiſe doth hee proceed with other of his creatures, but with man, to winne his heart he deales moſt gently and cals moſt louingly, *whoſoeuer will*; The antecedēt ſheweth the maner of calling, the conſequent in this ſpeech of our Sauiour, the dutie of him that is called, *Let him deny himſelfe, and take vppe his Croſſe dayly and follow me.*

Ioſu 10. 12

1. *King.* 17. 1.

Nū. 16. 30

4 In this consequent we see that somewhat is required at our hands, if we will be Christs followers, as also what this is: to wit, the denying of our selues, and the taking vp of our crosse dayly: and surely most aptly dooth our Sauiour Christ after speaking of his owne crosse and passion, speake in the next place of our crosses and suffering, least presuming of his suffering we should be ouer readie to flatter our selues, and count of nothing but libertie of the flesh, and securitie of state, thinking that his suffering was enough: therefore to take away this dangerous cõceipt, Christ speaks at one time, both of his suffering & our suffering, of his passion as also of the meanes, how we shall come to be partakers of the benefit of his passion, that is, by following him. This following must bee in the giuing him the full possession of our hearts.

Dan 3. 42 in cant.

The three children followed

God,

God, and how? By going out of their place? the text ſaith they followed God in their harts. Rebecca was ſaid to go and enquire of the Lord, whether went ſhee? From the place where hee was not, to the place where he was? No, I the Lord fill heauen and earth, ſhee went not from place to place, as it is not required to doe in following Chriſt, but ſhee went from life, to life, from maners, to manners, from good to better, from grace, to grace, and this is to follow Chriſt the Lord of glorie.

Gē. 25, 22

Ier. 23. 24

We thinke it a peece of credit in the world, & ſuite is made to be followers (as they ſay, of men that haue countenance aboue others) but to bee one of Chriſts followers, in ſincerity and truth is farre better, then all worldly honours how great ſo euer. The poore followers of Chriſt in humilitie, ſhall one day haue more countenance then all this worlds pompe is able to afford.

ford. Now little suite is made for this, nay Christ himselfe becomes a sutor to vs: therefore when he calleth, *Whosoeuer will follow me*, as the people said vnto Iosua, the Lord is our God and we will serue him: so may wee say, Christ is our redeemer and we will follow him.

5 Now what is to bee done of him that will follow Christ? Marie two things, the first, *Abneget seipsum*, *Let him denie himselfe*, the second. *Tollat crucem suam quotidie*, And let him take vp his Crosse daily. For the first, hee that will follow Christ, must loue Christ; hee which requireth a chearefull giuer, requireth a chearefull follower: So he which will follow chearfully must loue Christ, and not onely loue, but loue Christ aboue him selfe, and therefore in this loue he must denie himselfe, *se*, himselfe, not *sua*, nor *suos*, either his, or his friends, but euen himselfe: that is his owne will, his owne

pleasure

pleasure, his owne loue, and say with our Sauiour, *Not my will, Lord but thine bee fulfilled.* And this denying of our selues, is offering vp, as it were, our soules a sacrifice vnto him, by an vtter renouncing of our selues: as if we had no iurisdiction ouer our owne wils, but submitted them wholly vnto Christ. *Lu.22.42*

Wee best see, saith S. Chrysostome, what it is to denie our selues, when wee behold what men are wont to doe in denying others: when any casteth off an vnfaithfull companion, hee neither reioyceth at his prosperitie, nor is grieued at his aduersitie, he respects not at all what pleaseth him, and what displeaseth him, as one that will haue no more to doe with so bad a nature: the like is done in denying of our selues, that is our sensuall desires, to grow out of loue and liking of them, and cleane reiect them. *Chrisо. in hom. Mat, 16*

To denie our goods, our

friends,

friends, yea our verie pleasures is verie much: and yet to follow Christ, we must goe a step further, that is to wit, wee must *Denie our selues.*

6 First of all wee denie our selues, when wee yeeld obedience in all things vnto God, which obedience is better then sacrifice. *In obedientia*, sayth Gregorie, *Voluntas propria, in sacrificio caro aliena mactatur*, In obedience our owne will is sacrificed, in those externall oblations the flesh of some other creature is offered. In the old law they had many kinds of sacrifices which were killed and offered. Now, saith Origen, this maner is altered, in stead of a Ram, wee kill our irefull passions: in stead of a Goate, our vncleane affections: in stead of flying foules, our idle thoughts & wandring cogitations. All these must wee kill in denying our selues & the faithful surely by suppressing the motions of sinne,

1. *Sam.* 15 22

Origen. in Leuit.

make

make Martyrs of themſelues. Secondly, wee denie our ſelues, when we reſiſt the prouocations of ſinne offered, as Ioſeph did when hee with ſtood euill, of whome it may well bee ſaid, that it was as great a myracle to ſee him chaſt in that preſent prouocation of his miſtriſſe, as it was to ſee the three children walke without hurt amongſt the fierie flames, ſo excellent a thing is it, ſo acceptable vnto God, to denie our ſelues, when prouocations of ſinne are offered. Thirdly, we denie our ſelues when we put vp wrongs and iniuries of the world, ſaying with Steuen: *Lord forgiue them, or lay not this to their charge.* Fourthly, we denie our ſelues when wee croſſe our owne wils, and relinquiſh our naturall deſires, and when wee begin to bee Centurions ouer our owne affections, and ſay to this or that, *Goe or come*, referring our ſelues to the will of God, that ſo not ſo much wee liue as Chriſt by grace, may be ſaid to liue in

Gen.39.7

Dan.3.25

Act.7.60.

Gal.2.20

vs: Last of al we denie our selues when wee cease to sacrifice vnto the Net, or attribute euerie thing to our owne actions, much lesse our owne merites, and therefore least of all in the high mistery of our iustification, euerie one to say with the Apostle, *By the grace of God, I am, that I am.* And againe, *Not I, but the grace of God in me.* And this is the summe of denying our selues, and this is to the first degree in following of Christ, *Abneget semetipsum*, Let a man denie himselfe.

1. Cor. 15. 10

7 The second, *Et tollat crucem suam quotidie, And let him take vp his Crosse dayly*: Let him denie himselfe, and this denying must be done indeed: The word is ἀπαρνησάσθω, that is denie all together, or denie for good and all. *Let him denie himselfe, by declining from euill.* Let him take vp his Crosse, by suffering euil: & folow me, by conforming himselfe to my manners, which were absolutely good. Let him denie

denie himselfe, by renouncing his owne will: take vp his owne crosse, by bearing patiently lesser or greater persecutions: and follow mee, by walking in my wayes, *Et tollat crucem suam*, And take vp his crosse: It is not said, *Et ferat crucem suam*, And carrie his crosse, but *tollat*, let him take it vp, to signifie, a voluntarie and willing suffering, because euil men may haue manie crosses, but they beare them, and doe not take them vp, they beare them grudgingly and impatiently, not willingly and thankfully, as those doe that follow Christ. This crosse is said to be dayly, because we can neuer liue without crosses, and therefore must daily prepare to suffer, or at leastwise haue a mind ready to suffer, that is alwayes carrying about in our bodies, the mortification of our Lord Iesus.

There is none liues, or can liue, but he shall find either from

him-

himselfe, or others, a crosse to take vp: The crosse of humble men is iniurie, the crosse of religious men, is fasting and watching: the crosse of richmen, is the contempt of the world: of the poore, want and scarcitie: so euerie one hath his crosse, and in this world we must take vp and endure the same; *Whosoeuer will follow me, let him take vp his crosse daily.*

In this wee see that our Sauiour doth not deale after the maner of worldly rulers, who to haue troupes and traines follow them, are wont to tell of pleasures and profits, and such like: Christ speakes of taking vp a crosse, of suffering, of denying himselfe, if any will follow him. One would thinke that this perswading were a kind of dissuading, and a meane rather to make most men sooner forsake him, then follow him, and yet such was the power of his calling, so great was the hope of

immortalitie, as this calling of Christ filled the worlde full of Christians, notwithstanding the manifold crosses they were before promised to endure for that same, *Et sequatur me*, and follow me, doth sweeten the most bitter and sharpest aduersities of all, to followe Christ, what else is it, but the greatest felicitie that can happen vnto man?

8 But here wee see we must expect a crosse, as our Sauiour foreshewes vs, that we take not offence thereat when it commeth, Christ suffered his owne Apostles to hunger, to bee in daunger of tempests, end to goe forth in the world amongst manie enemies. Let it not grieue vs to heare the gate is strait, and the way narrow, because the ende thereof leadeth vnto life. The crosses of the worlde are many, as wee see in *Abraham*, who was faine to forsake his owne countrey, and liue in feare *Gen.* 12. 1 *Iudg.* 10 20

among ſtrangers: in Sampſon who was taken of his enemies, and ſcornefully handled: in Zedechias who in his old age had his eyes pulled out, and was faine to end his dayes in ſorrow. Heathen men make mention of Polycratus, of Samio, and of Cambiſes, who after much glorie, ſuffered ſorrowfull croſſes: but for the faithfull, let not the worlds croſſes diſmay them, the naturall Sunne is profitable vnto vs, not only in ſummer when it ripeneth our fruites, and is neerer vnto vs, but in winter alſo when we ſow our ſeedes, and the heate thereof is farder of: ſo is it with the Sunne of righteouſneſſe.

2. *King.* 25. 7

CHAP.

CHAP. XX.

That Christs example, doth teach Christian men to liue in all orderly and dutifull obedience, to princes and gouernours.

THe saying of the Greekes is true, τάξις μήτηρ πάντων ἐστὶ καὶ ἀσφαλεία, Order is the mother and preseruer of things. Hee whose seate is in heauen, and dominion ouer all, as he guideth by himselfe, the whole course of the world, in a wonderfull decencie and order: so doth he also much respect the same decencie to bee obserued amongst the sonnes of men. For the better obseruation heereof, he gaue his people, as Priests to instruct thē, so rulers to gouerne thē, both in there places to go in

and out before them. Gouernment therfore & gouernours are from God, who ruleth and gouerneth all. Where none doe guide others, what order can be looked for? Where order is not had, confusion will follow, and the succesſe of confusion is plain ruine. Where men ſhake off obedience, and liue as they liſt, what peace can bee preſerued? Where peace is not, what ſtate either in Church or commonwealth can long ſtand? Where gouernours ordaine a law, and all harken vnto the law (becauſe a law without partialitie, doth ſpeake indifferently vnto all) there is obedience, there is concord, there is continuaunce in well doing.

2 Now for thoſe of all other who liue vnder a law of lawes, to wit, the law of grace: for theſe I ſay, before all other, to ſhew all dutifull obedience to rulers and gouernours, placed ouer them by the verie ordinance of God

him-

himselfe, what more seemely, more Christian? Branches of one vine, stones of one building, fellowes of one family, children of one Father, members of one head, nay, heires of one kingdome: what more acceptable then amongst these people to obey rulers, and rulers to obey God? When Moyses is praying, Iosua leading, Israell obeying, God blessing and prospering al, *O happie are the people that are in such a case.* The water, saith Saint Cyprian, that is seperated from the fountaine drieth, the bow that is cut from the tree withereth, the light that is remooued from the Sunne vanisheth, the people all say hee that wil not obey Iosuah let him die. For Christian religiõ especially, as it doth bind men in dutie and deuotion to honor God, so doth it also containe them within the lists and limits of dutie & obedience of man: knowing that the powers that are, are ordained of

Er. 17. 17

Cyp. de Vnit.

Iosu. 1. 18.

Rom. 13. 1
1 *Pe.* 2. 13

God. To omit long discourse in this case, & to follow the course in hand; the onely example of our Sauiour Christes obedience doth ouerthrow at one touch, the loftie and Babylonicall building of stubborne spirits, who refuse obedience to gouernement amongst men. At his verie birth obedience was shewed, when the B. Virgine came to Bethlem to bee taxed: his Circumcision was his conformitie to the law, his presentation in the Temple was the same, his paying tribute and exhorting others to doe the like, shewed how much hee allowed and established ciuill obedience to superiours and gouernours, in giuing euerie one his due in their calling. His Apostles Peter & Paul, exhort hereunto: the one willing vs to obey for Gods sake, the other for conscience sake. The practise of the Primitiue Church vnder those good Emperours Constantine, Iouinian, Theodosius, Valentinian and others,

Luk. 2. 4. 27
Mat. 17 27
Mat. 22. 21
Rom. 13. 5

shew-

ſheweth how dutifully and orderly Chriſtians liued, for obedience aboue all nations & people of the world. Eleutherius commendeth Lucius a king of this land, for his gouerning the people according to the laws of God, and S. Ambroſe praiſeth Valentinian for the ſame.

Epiſt. Eleutherius inter leges Edw. prim.

Ambro. in Orat. fu.

3 Now where is the opinion of thoſe men, who thought thēſelues freed by a vaine ſurmiſe of Chriſtian libertie: ſurely it is ſo ſlender, as almoſt it is not worth the refuting, the miſſe vnderſtanding of ſome Scriptures, which they haue hammered in the forge of their weak braines, haue cauſed thē to row & range in humors, they know not whether themſelues: for ſo are they wont, to bee ſtriken with a ſpirit of giddines that would be ſingular & aboue others: *Princes of the nations beare rule, amongſt you it ſhall not bee ſo.* What a farre fet conſequent is this? The Apoſtles muſt not haue a tyrannicall authoritie one ouer an other, as Ne

Sleyd. in cēm. de Anabapt.

Lu. 22. 26

ro, Caligula, & such tyrants had, therfore Christian people should not liue in obedience to superiours? We are freed from the law being called in Christ, to a state of Christian libertie, and therefore subiection taketh away libertie? If free, then where is any restraint ouer vs? S. Peter tels vs that ignorant men peruert scriptures, the answere is plaine: Christian libertie freeth vs from the bondage of the law, and the seruitude of sinne, but most fitly agreeth with obedience to rulers, nay, to God himselfe, who saith: *By me Princes raigne.* The Apostle telleth vs that in the latter dayes, *Men shall bee louers of themselues, disobedient, headie, high minded, hauing a shew of godlinesse & fromsuch*, he saith, *Turne away*. S. Iude also saith, *These are murmurers and complainers, walking after there owne lusts, but edifie your selues*, saith he *in your most holy faith.*

Rom. 7. 6.
2 Pe. 3. 16
2. Ti. 3. 4.
Iud 16. 17

4 God standeth in the congregation of princes, saith Da-

uid, and therefore the first precept is, *Feare God*, the second is *Honour the King*, as if he would say, both go together. We giue vnto Cesar the things that are Cesars: and vnto God, the things that are Gods. It was S. Ambrose his protestation, to this effect vnto a great Emperour, when he said, *My body, my goods, and all earthly things I yeeld thee, O Emperour, in all obedience*. And for my soule, I yeeld that to the Emperour of heauen, alluding to that of the Gospell, *Giue vnto Cæsar the things that are Cæsars, and vnto God the things that are Gods*. To shew that we must homage our hearts to our heauenly Cæsar, It is so manifest as none cannot but know it, yet seeing wee liue in those dayes wherein men forget almost whose creatures they are, we had need to be put in mind of this dutie which we owe vnto the king of kings: Faith saith he is our Father, obedience saith, *Ergo* worship him. Our aleageance towards him is

Psa. 4. 82.

Mat. 22.

Am. Tom. 3. *lib.* 5.

deuotion & loue, & nature hath taught vs to acknowledge as much. The light which is borne with vs doth shew vs, we haue a dutie to performe to the God of heauē. The greatest Emperors of this world are his subiects, they
Dan.7.10 haue God ouer them, and men beholding what they do. We are all Gods creatures by existence, his clients by law, his children by adoption, his people by obedience. Thousand thousands serue him in glorie, who knowes as veritie, sittes as maiestie, loues as charitie, and rules as equitie. Heathen men can tell vs, it is ingrafted in man to pray, to offer sacrifice: If we are distressed, wee seeke vnto God: if we haue want, wee craue succour of him: so hee is euer our preseruer, our gouernour, our tribute, therefore it is the obeysance of our soules, which we should yeeld vnto him, while the soule is the soule.

5 Now as we shew our obedience to God, so doe wee shew

obe-

obedience also to those who haue a subordinate power, and are set ouer vs by God: it is not thee, said the Lord to *Samuel*, but it is me whom this people haue refused. It is not so much the ruler set ouer thē by God as God himself, whō disobedient people refuse to obey: hee that resisteth the power, sayth the Apostle, resisteth the ordinance of God, because there is no power but of God; and giue, saith he, vnto euery one his dutie, tribute to to whom tribute is due: honour to whom honour belongeth: custome to whom custome appertaineth: and therefore we find that God hath punished from time to time murmurers and mutinous people, as by that of *Dathan*, *Corah*, and *Abiram*, whom God made an example for others: and the Apostle Saint *Paule* hath reference to this, when hee sayth, *Neither murmure you as some of them murmured, and were destroyed of the destroyer.* These

1 *Sam.* 8. 7

Rō. 13. 3. 7

Numb. 16 32

1 *Cor.* 10 10. 11.

came vpon them for xamptle, *O*, ſayeth the Wiſe man, *wiſh no euill in thine haart vnto the ruler of the people, for the Birde of the ayre ſhall diſcloſe it.* Should wee not honour them whome God hath honoured? And loue them whom God hath loued? Doe wee not ſitte downe vnder their gouernment as vnder a ſhadowe, keeping vs from the heate, and a ſhrowding from the ſtormes, when wee are defended from inuaſion abroade, and oppreſsion at home, which could not bee but by God his vicegerentes that gouerne from him, and for him, yeelde obedience to theſe wee may, wee muſt euen of conſcience.

1. *Re*:9.10

When the Queene of the South came from farre to heare the wiſdome of *Salomon*, and ſee his princely port in royall eſtate, ſhee might haue ſayde, I am a woman, and therfore I can not: a gouernour my ſelfe, and therefore I neede not: the way

is

is long, and therefore I will not go, to see this *Salomon* and his gouerment whom the worlde doth so much admire: she vseth none of these excuses, but forth she comes, and neuer defers her iourney vntill another time, and now beholding *Salomons* princely order, and magnificent state, shee had heard much, but sawe more: what doth she, but by and by begin to magnifie the Authour of *Salomons* estate? *O blessed be the Lord thy God* (saith she) *which loued thee, to set thee on the throne as King in stead of the Lord thy God: because thy God loueth Israel for euer, to make thee king to do equitie and righteousnesse*, As if she would haue sayde: O *Salomon*, such a state, such a gouernment, such a peace, such a time, such a temple, such wisdome, it is not of man, nor from man, *Blessed bee the Lord thy God which loued thee, to set thee on the throne of Israel.* 2. *Chron.* 9. 8

7 Affectionate were the hearts of the people to *Dauid* their king,

1.Sa.18.3 king, whom God had set ouer them, what should *Dauid* aduenture himselfe? O no, better it were that many miscarie, yea, ten thousand, say the people (as it were with teares of thankfulnesse:) God saue our *Dauid*, for if *Dauid* go, the light of Israel is extinguished: they would not the least hurt should befall him, who was the stay of them all, and therefore as humble suters seemed ro begge his preseruation at the hands of God. Those

Iud.14 of Bethulia sayd to *Iudith*, *thou art the reioycing of our nation, good Iudith thou hast done much good in Israel, blessed bee thou of God.*

The Apostle willeth that pray-

1.*Timo.2* ers and supplications and giuing of thankes bee made for all, for kings and all that are in authoritie, that wee may liue a peaceable life vnder them, in all godlinesse and honestie. Great cause had the men of Israel to beseech God, that *Iosias* might

continue with them: for if hee were taken away, it was because hee should not see the euil to come: as when *Moyses* and *Iosuah* departed from Egypt, then came (and not vntill they were gone) the Egyptians misserie: O, sayth the Prophet, saue and deliuer *Dauid* from the hand of strange children, & there bee no leading into captiuitie, nor no complayning in our streetes.

2. *Cro.* 24. 28

Ps 144. 10

And thus should we adde vnto obedience loue: to loue prayer for the protection of them who God amongest men hath set in commission with himselfe, to helpe for him, to rule for him: *His debetur (* saith *Tertullian) honor, propter excellentiam: timor, propter datam potestatem; obedientia, propter morale debitum: amor propter affectionis operationem:* To these honour is due, for their excellencie: feare, for their power giuen them: obedience for ciuill dutie: tribute

Tertul ad Scap.

for

for the preſeruationn of peace: loue for affection, which bringeth forth prayer and pietie: ſo what ſhould Chriſtians of all other in the worlde, but honor them whome God hath placed in his own roome for the eſtabliſhing of his own lawes, and worſhippe here beneath amongſt men, and ſpecially appointed ouer his Church, which is the companie of chriſtian people, for the quiet, and conſeruation thereof, according to that of the Prophet ſpoken long before, *kings ſhalbe thy nourſing fathers, and Queenes thy nourſing Mothers.*

Eſa 49.23

CHAP. XXI.

That Christians may enioy earthly commodities, & possesse riches: but how should they bee affected towardes them.

MAn, who consisteth of two parts, the one earthlie the other heauenly, hath answerable hereunto meanes alotted him of God for the preseruation of eyther: and therefore first temporall thinges for the time being, and in good time eternall, for the time to come. And God said, *Adam* haue dominion ouer the fish of the Sea, the foules of the aire, & euery thing that mooueth vpon the earth: and againe, *Adam*, I haue giuen thee euery hearbe bearing seed, and euery tree in which is *Gen.1.28. 29*

fruite

fruite: and ſo euery thing ſerues *Adam*, and *Adam* is onely to ſerue God: The fields to walke on, the fruites to feede on, the flowers to ſmell on, bread to ſtrengthen mans heart, oyle to make him a chearefull countenance: pleaſant and profitable thinges, all for man, and man onely to honour the author of all. *Abrahams* ſeruantes ſaide, God hath bleſſed our Maiſter *Abraham* maruailouſly, he hath giuen him ſheepe and oxen, ſiluer and gold, menſeruants and maidſeruants: *Iacob* ſaid (ſpeaking of his two bandes or great heardes of ſheepe and camels that went before him) *with my ſtaffe*, (or without any prouiſion at al, a poor lone man as it were) *came I ouer this Iordan: Lord I am not worthy of the leaſt of thy mercies.* As if *Iacob* ſhould haue ſaid, theſe kine and bullockes, theſe Aſſes and Foales, all this goodes and ſubſtance round about me, *they are the mercies*

Gē. 24. 35

Gē. 32. 10

of

of God, and so come from the great storehouse of Heauen.

There was a man in the land of Vz, called Iob, an vpright and iust man, and one that feared God and eschewed euil, saith the holy Scripture: the next thing mentioned of Iob is, his substance was very great, yea he was the greatest of al the men of the East: thereby the holie Ghost sheweth vs, that as he had the riches and goodes of the worlde, so did he withall rightly dispose and gouern the same: he was iust, vpright, and one that feared God: and these were Gods blessinges rightly gotten, or gathered, orderly disposed, lawfully possessed: for first hee did not forget God, when hee should most haue remembred him, that is, when he was blessed and prospered by him: Secondarily, as hee abounded in riches amongst men, so did he also encrease or abounde in deuotion towardes God, whome

Iob. 1. 3.

he

he feared: Iob did sacrifice euery day: here was right possessing of earthlie substance, rich and godlie together, this was a rich man indeed, when both met together. If riches encrease: there is the encreasle of riches, which are giuen from God himselfe: Set not thy heart vppon them: there is the vse of riches, and with what prouiso wee doo enioy them.

Psalm.

2 To call in question whether Gods people may possesse earthly commodities, is an inuention more straunge then true, hee which woulde haue euery tribe a part alotted for an inheritance, for them and theirs amongst his people: did entend no other but that they should successiuely haue an inheritance to possesse: and why? hee hath giuen the earth & earthly things vnto the sonnes of men, but that they should enioy the same. The lawes of nature and nations tell vs, that amongst men there must

Ios. 14. 1. 2

be

bee *meum & tuum*: mine and thine: and the Gospell doth wel accord with this as requisite amongst Christians, *Accipe quod tuum est*, take that which is thine, or that which God hath allotted thee out, and giuen thee to enioy. It was a meere irreligious, rapinous & scoffing deuise of Iulian, to spoile and pray vppon both the goodes of the Church, and people of God: with, *If thou wilt be perfect, leaue all that thou hast*: onely seeke treasure in heauen, this is fittest for men of your profession, who haue renounced the world. The like saide *Anxentius* when hee woulde haue the Church and Church possessions to waste & consume them as he list: but S. *Ambrose* telles them, if *Naboth* would not leaue his Fathers inheritance, should I leaue Christs inheritance?

Mat.25 14

Nazi. Orat. contr. Iulia Mat.19 21

These be but shiftes pretended, when the greatest persecutors of Christians coulde for-

mally

mally tell them, Their God was no gatherer of money, or possessor of riches, and that their account shold not be for things transitory: wherefore they did them good, in vnburdening thē of these troublesome possessions, and as for greater reuenews downe with them, downe with them euen to the ground.

3 There was no fitter way (as these men thought) of ruinating Christs religion, then by taking away those meanes wher by the exercise of Religion was continued; and surely it was so, for soone woulde the publike practise of Religion decay, were there not some meanes by temporal commodities for the continuance thereof. To this end therfore endowments were first alotted out by God to the tribe of *Leui*, and since hath he stirred vppe good men, to shew great bountifulnes this way.

*Ios.*13.14

*Ex.*36.5. The people neuer thought it a burden to bring vnto the taber

nacle,

nacle,& the well disposed haue beene glad they had somewhat to dispose for the setting foorth of the seruice of God; accounting it a mercy of God, they had the honour to doe good.

For the vse therefore and exercise of Christes Religion, wee seein the first place, not onelie how lawfullie, but how religiouslie these temporall and earthlie possessions may be enioyed: For the state of christians in generall, both the hungry conceit of the Apostolical certainety (of whome *Epiphanius* maketh mention in former times) and the running fancie of the Anabaptists of later time, who wold bring in a mingle mangle, partly consisting of a Platonicall communitie, and partly also of affected pouertie, is most dissonant for the state and gouernment of Christians, especially, when God hath giuen them the blessing of peace, wherein they should honor him with all seem-

Epiph. hær 61

lines in the bewtie and holines of his Temple: how ſhould they rather be helpefull then charge able to others, without the poſſeſsion of temporall commodities.

Ex. 5. 10. 11 *Pharao* cries vpon the Iſraelites to haue them make their ſtint and number of bricke, and yet takes away that which might yeeld them means to accompliſh their worke. Chriſtians muſt feed Chriſt in the hungrie, cloath him in the naked, harbor him in the harborles: let theſe men ſhew how this ſhould be done, if earthly riches be not poſſeſsed? but riches (ſay they) *Luk 16.9* are the Mammon of iniquitie, and the poſſeſſion of them is the roote of euill? True, ſome men haue hurt themſelues with weapons, not vſiug them as they ought, as theſe do in miſapplying of holy Scriptures, therefore take away the vſe of both generally from all? This is a farre fett inference, and farre from

com-

common reason: That riches are called the riches of iniquity, it is not so said, as if they were in them selues so: but the default is that oftentimes they become so by the fault of those that possesse them. It is not ἀργυρος, the matter of money, but it is, φιλαργυρία, that same loue of money, that is, the roote of euill: Sathan sooneſt preuayled with *Iudas* that bare the bagge, yea, that loued the bagge: this was the cause that our Sauiour spake, how hard it is for rich men to enter into the kingdō of heauen, because rich men for the most part are so carried away with the loue of riches, as they oftentimes forget and forgo the loue of God for a little drosse and baggage of the world: this was the cause that made the young man in the Gospell sorrowfull, euery word of our Sauiour was a sworde that did pearce his heart, Goe, and therfore make no delay: sell and *Mat 19; 16*

therefore departe from hence out of hand; *All that thou haſt*, and therefore thy whole ſubſtance: *Giue*, and therefore freely beſtow, *Vnto the poore*, and therefore to them that cannot recompence thee againe. The text ſayeth, he was rich & went away ſorrowfull; and ſurely ſo it is, that rich men in theſe caſes are much ſorrowfull.

Mat. 13. 22 Chriſt our Sauiour likeneth riches to thornes, and if riches be in couetous mens heartes, no maruaile though they haue many prickinge, and pearcing ſorrowes.

4 Now though riches ſometimes, and to ſome men are the occaſion of euill, (when we ſeek them to follow vanities, and liue without controlement) it doth not therefore follow, that they are ſo generallie vnto all: True it is, that we ſhould not truſt in ſuch vncertaine riches, nor ſtay our ſelues vpon theſe inferior & tranſitorie thinges, but minde

a ſtate

a ſtate of all continuance to come: yet this renouncing of the world in affection and loue, dooth not enioyne an vtter contempt of all earthly benefits, which wee may vſe to the good of our ſelues and others.

When Chriſt our Sauiour ſaid, *Feare not them which can kill the body*, hee doth not exclude all reuerence and feare to bee giuen vnto ſuch, but the meaning is, doo not ſo feare them, as you neglect to feare him, which hath power to kill both body and ſoule: When hee ſayeth, *Labour not for the meate that periſheth, but labour for the meate which periſheth not*: He doeth not thereby dehort vs from labouring for the meate which periſheth, but this is ſpoken *per modum comparationis*, by way of compariſon, that is, doe not ſo labour for the meate that periſheth, that you neglect to labour for the meate that periſheth not.

Mat.10.28

Iohn.6.27

so when hee sayeth : *First seeke the kingdome of God, & the righteousnes thereof*: It is not contradictorie to that of the Apostle : *Prouide afore hand thinges necessary*: Prouide for thinges necessarie hath his time: so that our Sauiours *Primum quarite regnum Dei*, bee first remembred: First seek the Kingdome of Heauen, and the righteousnes thereof. It is not so much the care, as the inordinate care of earthly thinges, which the Greeke text hath, μεριμνα, hee there dehorteth: The cares for the life present & thinges necessarie thereunto, is in the Apostle commended: but in the Euangelist, the care of heauenly thinges is preferred, he that prouideth afore hande for thinges of this life, as hee that giueth his virgine into marriage, doth well: but hee that prouideth for thinges appertayning to the life to come, as hee that giueth not his Virgine,

Mat.6.33

2.Cor.8.2

1Cor.7.38

doth

doth better, the desires of things necessarie for our abode here are many, but the desire of and for our heauenly being is more commendable: *Rachell* was the fairer, though *Lea* was the fruitfuller, our onely care to possesse heauen and heauenlie thinges is like *Marthas* parte, which Christ said, should neuer be taken from her. *Gē.29.17* *Lu.10.41*

5 This notwithstanding, a sufficiency for the maintenance of life, the lawfull vse of worldly goodes and possessions may be continued, so we vse them as Mariners do their oares, to help them along till they come to the Hauen, or as Way-faring men doe their staues, which willingly they lay aside when their iourney is done, the scope is, that we be indifferent vnto riches, and thinke of them in Christianitie, as the Philosopher himselfe did concerning the state of felicitie: *Si adsunt, ornant, si absunt, non tollunt.* If we haue them, they *Arist. Eth lib. 1*

they helpe vs: if not they doe not vndoe vs: becauſe Chriſtians can be rich with a little, and content howſoeuer, hauing learned with the Apoſtle both to abound & to want: knowing that they brought nothing into this world, neyther ſhall they carry any thing out. 1.Ti.6.6,

Thinke, and thinke againe, (ſayeth S. *Auſten*) That wee chriſtians are not borne for this world, or to enioy the riches of the ſame: but wee looke for farther and better riches to bee receiued and poſſeſsed in the world to come. *Epiſt.Ad Iulia.*111

6 It is the inſatiable deſire of riches which is ſo often reprehēded: take heede to your ſelues, leaſt at any time your heartes be oppreſsed with the cares of this life, and that day come vpon you vnawares. The Eagle dyes not ſo much of age, as of hunger: of all vices none dooth more waxe old with vs then couetouſnes, what ſhould we be ſo Luk.21.

earneſt

earnest vpon the worlde, which wee must shortly leaue? how should we vse the commodities therof, but as the Egyptians did their bondmen, euermore looking for greater riches els where? When *Iudas Macabeus* saw his men ouergreedy of a little gaine and thereupon to beginne to desist from the battell they had in hand, *Iudas* willeth them to follow on the pursuite of the enemie now flying, for quoth he in the end you shall safelie take the spoyles, or at last you shall haue riches enough: Let vs not stay vpon these transitorie thinges too much or too long, forgetting the present occasion we haue in hand, but let vs goe forward in the course of Christian profession wee haue vndertaken, there will come a time whē we shall take the spoile, & haue treasure to the vttermost of our desiers. 1. *Mach.* 4. 17

7 The touchstone is saide to trie gold, and gold is said to trie

men: if one ſhould haue offered *Alexander* the Great a commoditie to the value of twentie pound, and ſhewed him the meane and manner how to gain it, *Alexander* would ſcarſe haue harkned, or ſo much as giuen care to ſuch a motion, becauſe his minde was vppon gaining kingdomes and Empires. In like manner tell a heauenly minded mã of compaſsing great poſſeſſions, and laying vp much treaſure, hee will not much reſpect the diſcourſing of theſe matters, for why? he mindes the getting of greater matters, or the laying vppe of treaſure in heauen: and after this manner did *Abraham* and *Iacob*, and many others poſſeſſe riches, hauing their mindes euer ſet vpon better riches to come.

And here now is the maner, how Chriſtian men may enioye riches, and hold earthly poſſeſſions. *Si nihil amando poſſidetis* (ſayeth Gregory) *etiam poſſi-*

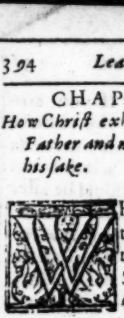
dendo

dendo relinquitis: If you doo not loue them as you poſſeſſe them, you doe leaue them in poſſeſſing them: which is the manner how we ſhould be affected towardes earthlie commodities; *Relinquere poſſumus etiam retinendo*: Wee may leaue them euen when wee poſſeſſe them. The reaſon is, we do not loue them, or ſet our harts vpon them, we reſt content with that God hath beſtowed vpon vs, & for that inſatiable deſire of gaine or glorie, in the name of God let it goe. A miſerie is it vnder the Sunne, men liue poore, that they may dye rich, and make no ende of gathering (they know not themſelues for whome) ſo they may leaue rich Executors, but they reſpect not the ſtate of their needy ſoules.

CHAP.

CHAP. XXII.

How Christ exhorteth to forsake Father and mother, and all for his sake.



Luk. 2.32 *Iohn.* 1.17 1 *Cor.* 1.30

Hen we heare by that of Simeon, that Christ our Sauiour *Was the light of the Gentiles*, That by him came grace and truth, that he is our righteousnesse, as the Apostle speaketh, we readily harken vnto all this, and can find in our hearts to beleeue it, and we doe well in so doing: but when wee

Mar. 8.34 *Lu.* 14.26 *Iohn.* 6.60

heare on the other side, that in following of him wee must take vp our crosse, denie our selues, leaue father and mother, and all for his sake we draw backward, and begin to say with the men of Capernaum: *durus est hic sermo*, This is a hard saying, as if wee were loath to heare on that eare that tels vs of leauing all for Christs sake. Wee perswade our

selues

ſelues we loue Chriſt, and thinke we haue diſcharged this loue in a little beleeuing in him: No, it is not ſo: if wee did loue Chriſt indeed, then would we forſake all for his ſake. When Iacob loued Rachael hee left his kindred and countrie: it is the ſigne of true loue, to forſake all things for the thing loued. Where your treaſure is (as hath beene ſhewed) that is to ſay, the thing that you loue, there your heart is, that is, all the cogitations of your mind. Wherefore if wee did loue Chriſt indeed, then would wee ſhew the properties of true loue, in forſaking all for his ſake, and giuing him our hearts. Gē. 29.27

2 All creatures (ſay the Philoſophers) deſire their center, & doe no where reſt but in their proper ſpheares; the ſpark of fire tendeth vpward, the flouds and all waters haue many turnings, and windings, but they neuer ceaſe vntill they come into the Sea, that common receptacle of

all

all waters: the ſoule of man hath her center, which is God: ſhe neuer reſteth vntill ſhee bee there, and when ſhe is there, ſhe would not be remooued, *Aug. medit.* *Feciſti nos domine propter te, & inquietum eſt cor noſtrum donec perueniat ad te*: Lord thou haſt made vs for thy ſelfe, and our heart is vnquiet vntill it bee with thee: wee need not maruaile to ſee men, which are addicted to the loue of the world or the fleſh, or any thing (except God) how they are often troubled & vexed, how they are weake, wearie, and ful of diſcontent: the reaſons, they are not in their proper ſpheare, which is God: wherefore it falleth out otherwiſe with theſe that loue God: *The iuſt*, ſaith Salomon, *is as a Lion, hee is not caſt downe*, *Pro. 28. 1.* ſaith the Prophet *What ſoeuer euil tidings happen vnto him*. Hee therefore onely is ſaid to liue, which wholly liueth vnto God by loue: for the life of the others is a kind of death. Wherfore to flie from thy Egyptian miſtris,

leaue

leaue with Ioseph the cloake of worldly loue, which cannot hide vs from trouble & distresse: It is said, that when Christ came into Egypt, all the Idols there fell downe: and sure it is, that when the loue of Christ doth come into our hearts, all the Idol desires of the world & the flesh will fall to nothing: No man can serue two masters, that is, at one time two masters, commanding contrarie things, so doth the loue of Christ & the loue of the world. Wherefore let vs leaue the one, & cleaue vnto the other: lest leaning vnto the one, we forsake ỹ other, & our selues be forsaken. Gē. 39. 12 Mat. 6. 24

3 And should we not forsake all the world, for Christes sake? Should wee not leaue chaffe for gold? Puddle water, for the fountaine of life? Straw and stubble for precious stones, nay, vile earth, for the heauen it selfe? Whē Elizeus followed Elias his master, he left his Oxen plowing as if hee had now a better husbandrie in hand. When Christ 1. King. 11. 20.

called

Matth. 19. 27

called his Apoſtls, they left their fiſhing (& yet continued a trade of fiſhing ſtil, for now they ſhold be fiſhers of men) and they followed him. Peter ſaith, *Domine, reliquimus omnia*: Lord, we haue left al: what was this *Al*, but ſome old Boate & a few rotten torne nets, for theſe were now in the mending? Was this that all? yea, and Peter left more too at this time then Alexander the great could deſire, for Peter left the loue of the world for the loue of Chriſt, which was more, and of more worth, then many worlds. The Apoſtles indeed, ſaith Saint Auſten, left not much, but yet looke what they were willing to leaue for the loue of Chriſt, and we ſhall find it more then many kingdomes. By this example of the Apoſtles, wee learne to forſake three things, for the loue of Chriſt: by there Nets, the pleaſures of the fleſhe, which are wont to take men & ſnare them: by the ſhip, the riches of the world which dooth carrie vs a-

way from the hauen of true rest: by there father & mother, those things that are neerest and deerest to vs in the world: all these must wee leaue for the loue of Christ.

4 There is a neerer coniunction betweene Christ and the faithfull, then wee haue with father & mother: of them haue we *Esse naturæ*, a being in nature: but of Christ, *Esse gratiæ*, a being in grace: of them our being, of Christ our well being. To honor father and mother is the fift cõmandement of the law, but to honour God is the first cõmandement of the law: to shew, that to honour God is aboue all. It is said, *Man shall leaue father and mother, and loue with his wife*: but he must leaue father, & mother, & wife, and all to dwell in loue with Iesus Christ. S. Ierome saith, if my father stoode weeping on his knees before mee, and my mother were behinde mee, pulling mee backe, If all my brethren, sisters, kinsfolkes, and

Ex. 20, 1.2

Mat. 10 7

children on euery side were about to retaine me in a sinnefull life, I would despise them all, fling off my mother, runne ouer my Father, to go to Christ, who calleth mee, and so embrace his loue. *Whosoeuer hateth not his Father for my sake*: a straunge speech to heare charity it selfe speake of hate, and much more to exhort it: but consider how it is spoken, not litterally or simply to hate (for how could hee speake so, that so much honoured his Father and mother, and gaue a law for the performance of this dutie?) but if Father and mother will be loued more then Christ, or draw vs from the loue of Christ, then (as God said vnto Abraham, gette thee from thy owne Country & kindred) so get thee in this case from father and mother, yea goe a step farther, *& animam tuam*, yea forsake thy owne life, forsake all rather then forsake the loue of Christ: O take not away Beniamin, for if Beniamin be gone,

Lu. 14. 26

Luk. 2. 51

Gen. 12. 1

Lu. 14. 27

the

the ioy of Israel is gone: O leaue not the loue of Iesus Christ, for if that forsake vs, all the world cannot comfort vs. Gē. 42:38

5 One mentioneth the state of a distressed man, like vnto that steward in the Gospell, who was called by his master suddenly to giue an account of great substance committed to his charge: this man not able in the world to make any account, nay was ashamed (his dealings had beene so slender) to looke his master in the face, in this distressed condition he knowes not what to doe, he must giue an account, a great account, & a great account suddenly, at last he be thinkes himselfe of three friends he had, and he resolues in this necessitie to make triall of them, what they would doe for him: comming vnto the first of these friends, and hauing opened his griefe, this friend tels him that he could find in his heart to do him good, but hee had so many to pleasure that he must needes pardon him, and Luk. 16.3 Damasc.

so

ſo leaues him: This done he cõmeth vnto his 2. friend, & sheweth him in like maner his miſerable eſtate, prayes him to ſpeak a good word for him, ſurely ſaith he, I would ſpeake for thee, but to tell thee a plaine truth, when I come before thy M. I ſhall rather ſpeake againſt thee the for thee: now was this diſtreſſed mã more ſorrowfull then euer, hee hath one onely friend which he had often iniured, and therefore was aſhamed to goe vnto him, yet at laſt hee comes and makes his moone vnto his friend: hee had no ſooner heard his neceſsitie, but forth with he goeth and maketh full ſatisfaction, and account in his owne perſon for this diſtreſſed man. The firſt of theſe three friends is the world, which hath ſo many to pleaſure, as the diſtreſſed ſinner finds litle comfort, if at any time he craue help of it: The 2. friend is the law of God, which wil rather ſpeake againſt him then for him. The 3. is our Lord Ieſus ỹ ſureſt friend

of all, whose loue is more deere vnto vs then heart can conceiue, this is the friend ỹ will stand by vs, when all failes vs, and should we not therefore forsake all for his sake? Should we with Demas follow the world, because it hath a little more pleasure then Pauls preaching? No, for these pleasures are not permanent. 2. Tim. 4. 10

6 What should possesse our hearts rather then the loue of Christ? The soule is as an house possessed of a tenant which is the loue of God, that whē the desire of earthly things doth come ther is no roome, the house is take vp before. Way faring men, when they see the Inne ful, they passe along: Wandring desires, when they see our harts ful of the loue of God, away they go: now if this be the effect of the loue of God, to mak vs forsake, not only those who are neere vnto vs, but our selues, much more should it cause vs to leaue things of lesser momen· First, for the loue of perfection, for hee that will followe Christ must leaue al: secōdly, for

the

so leaues him: This done he cõmeth vnto his 2. friend, & sheweth him in like maner his miserable estate, prayes him to speak a good word for him, surely saith he, I would speake for thee, but to tell thee a plaine truth, when I come before thy M. I shall rather speake against thee therefor thee: now was this distressed mã more sorrowfull then euer, hee hath one onely friend which he had often iniured, and therefore was ashamed to goe vnto him, yet at last hee comes and makes his moone vnto his friend: hee had no sooner heard his necessitie, but forth with he goeth and maketh full satisfaction, and account in his owne person for this distressed man. The first of these three friends is the world, which hath so many to pleasure, as the distressed sinner finds litle comfort, if at any time he craue help of it: The 2. friend is the law of God, which wil rather speake against him then for him. The 3. is our Lord Iesus ỹ surest friend

of all, whose loue is more deere vnto vs then heart can conceiue, this is the friend that will stand by vs, when all failes vs, and should we not therefore forsake all for his sake? Should we with Demas follow the world, because it hath a little more pleasure then Pauls preaching? No, for these pleasures are not permanent. 2. Tim. 4. 10

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the loue of rewaard, becauſe in leauing earthly things hee ſhall find heauenly.

When one ſaid vnto our Sauiour, Lord, I will follow thee, Chriſt telleth him that the foxes had holes, the birdes had neſts, but the Sonne of man had not where to hide his head, If thou wilt follow me for profits ſake, and a little commoditie here, thou art not fit to be one of my Diſciples. For if thou do follow me, it muſt be for loue, and this loue for my ſake, muſt make thee forſake all: *Non attenditur quantum relinquitur, ſed qua voluntate*: It is not ſo much required how much we leaue, as with what loue wee leaue all things in the world.

Luk. 9. 58

Gre. in ill. 1. Sam. 7

7 We read that heathen Philoſophers haue left all earthly cares for the loue of learning: but much more ſhould we do it in following Chriſt, becauſe too many cares of this worlde doe much trouble vs, as much ſer-

uing

uing did *Martha*. How manie haue there beene in al ages, who haue left the loue of earthly thinges for the loue of Christ? It is said of one *Byſarius* a deuoute man (who to do a worke of charitie, had on a time beſtowed part of his owne rayment) beeing asked of a great king, who had ſpoyled him of his cloathing? This, quoth hee, ſhewing him the booke of the Goſpel, thereby ſignifying for whoſe ſake, and for whoſe loue he had ſhewed mercie. Lu. 10. 40

And herein is manifeſted the law of perfection, in leauing all for the loue of Christ. *Peter* ſaid vnto Ieſus, *Beholde, we haue forſaken all, and followed thee, what ſhall we haue?* *Ieſus ſayd vnto him, Verily I ſay vnto you, that when the ſonne of man ſhall ſit in the throne of his maieſtie, you that haue followed me in the regeneration, ſhal ſit vpon twelue thrones, and iudge the twelue tribes of Iſrael, and whoſoeuer*

ſhall

shall forsake houses, or brethren, or sisters, or fathers or mothers, or wife or children, or landes for my name sake, shall receiue an hundred folde more, and shall inherite euerlasting life.

Chap. XXIII.

Of Christes many myracles, and what we learne by them.

THat wee might learne to knowe him to bee ỹ true Messias which was sent into the worlde, Christ confirmed his heauenly doctrine by many heauenly doings: that those whom his teaching could not moue, at least his diuine working might compell. *If I doe not the workes of my Father* (saith he) *beleeue me not: If* Ioh. 10. 38
I do them, though ye beleeue not

me, yet beleeue me for my workes sake. The workes which I do testifie of me. Whereby wee see whereunto tended the myracles of the sonne of God: *These things are written that ye might beleeue.* Let all wauering minds but consider a litle his admirable workes in the worlde: was it knowne frō the beginning, yea, since the worlde began it was not heard, that euer any man opened the eyes of one that was born blind. *Nicodemus* sayeth, *Rabbyt*, Wee knowe that thou art a teacher come from God, for no man could doe these myracles that thou doest, except God were with him: nay, that which is more, *Nicodemus*, none could doe them except God were in him, and he in God, to manifest that hee had power in earth to forgiue sinnes. he sayes vnto the sicke of the Palsie, no more but this in curing him, *fili dimittuntur peccata tua.* To confirme that he was the bread of life, hee

Iohn. 9. 32

Iohn. 3. 2

feedes a great multitude with
fiue Barly loaues and two fishes,
Iohn.6.9 which he blessed, and his Apo-
Mat.8.26 stles distributed, to shew that he
Lu.18.43 had power ouer sea and land, he
commaundes the waters and
they obey him: to make euident
proofe that he was the light, hee
restores his seeing vnto a blinde
man that craued it of him. To
declare plainly that hee was the
resurrection from the dead: hee
raysed *Lazarus*, who had layen
Ioh 11.43 foure dayes in his graue. For his
diuine power in working mi-
Ex.7.22 racles, we know that the Magi-
tians of Egypt did some won-
ders before *Pharao*, but they
came not neare to *Moyses* do-
ings, for they were but slender
illusions, yet *Moyses* miracles
came farre behinde these of our
Sauiour, they were so many,
they were so wonderful, as none
but god could effect them.

2 And this order did our Sa-
uiour Christ obserue, that from
his doctrine hee proceeded to

shew

ſhew myracles, that if his words couldt not preuaile, yet his workes might. By which works it was euident how willing hee was to heale our infirmities, and how able to helpe all that were diſtreſſed, and conſequently, all that ſtill call vppon him in time of neede. And to this ende in the firſt place ſerue his myracles to ſhewe his power, and goodneſſe, and that there is no diſeaſe ſo deſperate, which hee by his onely worde cannot cure, that there is none ſo miſerable whom hee will exclude, who excludes none.

Ioſaphat the King, when hee was at a great ſtraite, and knewe not what to doe, at laſt hee reſolued vpon this, Aske counſaile of the Lord, I pray thee, as if hee ſhould ſay, I will goe ſeeke helpe of God, When wee knowe not what to doe, or which way to turne vs for helpe, we may reſolue vpon this, we will go to Chriſt, hee 1 Ki. 22. 5

was mercifull on earth, and shewed manie myracles in helping all that came vnto him, and hee is the same still, sitting at the right hande of God in heauen.

3 But now obserue wee the maner of his working myracles, at one time hee speaketh the worde onely, at another, he toucheth the diseased, sometimes he cures in presence, at another time being farre absent. In some he is lifting vp his eyes to heauen, in others he prayeth openly, all which want not a misterie, and appertaine as well to the instruction of our fayth, as the direction of our life, and are as part of the Gospel, because they shew vnto vs good and ioyfull thinges. When the Prophetes wrought myracles, they were alwayes praying, but wee heare Christ commaunding, and speaking the worde onelie, and it is done. Hee commaundeth the windes,

*Mat.*3.13
*Mat.*9.24
*Mar.*7.36
2 *Kin.*4.35
1 *Kin.*17.2

and

and the ſeas, by his worde hee chargeth diſeaſes to ceaſe, diuels to depart. Vntothe Leaper he ſaith, *I will be thou cleane.* Vnto the man that lay by the poole *Bethesda*, *Take vp thy bed and walke*: Vnto the widowes ſonne, *Yong man ariſe*: for vnto thoſe to whom hee gaue remedie, he oft times enioyned a dutie. *Ioh.* 5. 1

The Church ſtorie doth mention a certaine Letter written by one *Agbarus* an Ediſſean vnto our Sauiour Chriſt, the forme whereof was this; *Agbarus* the Ediſſean to Ieſus the good Sauiour in the Countrey of Iurie, &c. It is ſhewed vnto mee, that thou and thy Diſciples doe giue health to mortall men without hearbes, or medicines: for as the fame goes of thee, thou doeſt bring to paſſe that the blinde ſee, the lame walke. the Leapers are cleanſed, that thou doeſt caſt out foule ſpirites, and euen ray- *Euſ. lib.* 1 *Chap.* 14.

seſt ſome dead amongſt the people, theſe thinges when I heard them of thee, I began to conceyue this, to wit, that eyther thou wert God, or at the leaſt the Sonne of God, come downe from Heauen. In this wee ſee that the myracles of our Sauiour made the worlde to ſtande amazed at him, and the faythfull to beleeue on him.

4 In the ſecond of Saint *Iohn*, when Chriſt had turned water into wine (for it was his firſt myracle) who did turne ſorrow into ioy, the law into Grace, the Euangeliſts ſayeth, hee began to ſhewe foorth his glorie, and his Diſciples beleeued on him: for this myracles, they ſawe them and beleeued on him, wee heare them and beleeue on him: *Bleſſed are they that beleeue, and haue not ſeene.* And what elſe dooth the dayly hearing of his diuine myracles but dayly increaſe in vs fayth more

Iohn.2.11

Iob.20.29

and

and more.

The Iewes reasoned within themselues, If this man were a sinner hee could not doe these thinges. And Christ himselfe sayeth for the remouing of their incredulitie: If I had not done the works which no other had done, they should haue had no sinne, but now they haue no excuse. *Ioh.* 15. 24

Some will say, holie men of olde wrought myracles, at the prayer of *Iosuah*, the Sonne stoode still, *Elias*, and *Elizeus*, did manie great and wonderfull workes. It is so indeede, sayeth Saint *Austen*, but if you marke the manner, these were farre inferiour to Christes myracles, These wrought by prayer, Christ by his owne power: they as holie men, hee by authoritie as God: they when they raysed one from the deade did no more, Christ did manie and of all sortes. It was but his worde, and his *Ios.* 10. 11 2. *King.* 2. 4. 35 1. *King.* 1. 17. 22. *Lu.* 18. 34

deed, vnto the blinde man, Receiue thy ſight.

5 Compare we a little Chriſts myracles with the teſtimonies of the Prophets long before his comming: hee hath giuen medicine to heale our infirmities. The eyes of the blind, the eares of the deafe are opened, the lame ſhall leape as a Hart, The dead men ſhall liue, then ſhall he preach the acceptable yeare, all which accorde with his myracles in the Goſpel.

Eſa. 35 55.56. *Dan.* 12.1

Our Sauiour vpbraydeth the cities of Bethſaida, and Corazin, wherein he wrought manie myracles, which were ſo perſpicuous teſtimonies of his Deitie, that if they had beene done in Tyre and Sydon, they would haue repented ſitting in ſackcloth and aſhes. Why did the Phariſies ſo much enuie our Sauiour, but for his glorious woorkes, for which they ſhould haue loued him?

Mat. 10 20.21.

neuer did they purſue him more eagerly then when hee had now lately rayſed *Lazarus* from the deade. Thoſe who ſcorned him vppon the Croſſe, could out of their owne mouthes iudge themſelſelues, *He ſaued others.*

Ioh. 11. 48
Lu. 23. 35

6 For thoſe miracles of our Sauiour they ceaſed not in him, eyther aliue or dead. See what his power did: Hee was crowned with thornes, and now kinges and Emperours doe caſt down their Crownes at his feet, What a death was that which did ſuch thinges which all the liuing could not doe, by weaknes he ouercame power.

Twelue Fiſhermen in ſhorte time ſubdued the worlde vnto him, by ſuffering and teaching men to ſuffer, by dying and teaching men to dye, hee wrought miracles in himſelfe, and (as hee before promiſed) hee wrought by his power miracles in his Apoſtles, hee cu-

Mat.9.21 *Act. 5.15.* red a woman that touched the hemme of his vesture, & Peter cured diuers by his very shadow: *Verily I say vnto you, hee that beleeueth in me, the workes that I do shall he do also, and greater then these shall hee doe.* *Iob.14.20* Whence we see what was done in beleeuing on his name. The Primitiue Church had manie miracles, trees newly planted are wonte to require watering, but hauing once taken roote, that labour ceaseth. we reioyce, (sayeth Thomas Aquinas) that we are past the beginninges to require signes againe: Now the faith of Iesus Christ is established in our heartes, dumbe and deafe flesh is not opened, but the dumbe and deafe heart, by the operation of his worde: neither is Christ still without miracles, hee raysed three from the dead, and so dooth hee still three sortes of deade sinners: *Tho.in Epist.Io.* The first was the Rulers daughter, whome hee rayse putting

Aust.

forth

forth the multitude in the presence onelie of her Parentes: these are those whome hee rayseth from secret sinnes, knowne onelie to God and themselues.

The second was the VVidowes Sonne, which was now carrying forth of the Citty and Christ mette him by the way, and rayſed him: these are those who are going on in an euill course to the pitte of destruction, but Christ happily meets them, preuenting them with his grace: being deliuered to their mother the Church, they become new men and so liue *Mat.9.24* *Luk.1.14* *Ioh.11.39*

The thirde was Lazarus, who had been foure dayes dead, and Christ comes and weepeth, groneth, & calleth at the sepulchre: Lazarus come foorth. These are those that haue layen long in their sinnes, and beeginne to sauour, for these Christ groneth and weepeth, and these hee calleth by his grace at their deade heartes,

readie to reſtore them to life, and at laſt they reuiue, and when Chriſt rayſeth theſe he workes a miracle indeed, and yet bleſſed bee his name, for hee often workes this miracle: In the 2 Ki. 4. 35 time of Elias the childe neeſed ſeauen times that was rayſed from death, they leaue ſeauen capitall ſinnes that Chriſt thus rayſeth to life.

7 By theſe ſixe workes of mercy Chriſt wrought miracles vpon the bodie, and by thoſe ſixe alſo doth hee worke miracles vppon the ſoule, blindneſſe is ignorance, and error: lameneſſe is infirmitie and waywardnes of the will, Leproſie is concupiſcence of the fleſh, deafnes is obduration of the heart, the ſeparation of grace from the ſoule is death: pouertie is the defect or want of the knowledge of God, the poore receiue the Goſpell, Some are blinde by ignorance, theſe hee illuminateth by the light of

faith,

faith, some are lame by imperfection, these hee enableth by the strength of hope, some are leapers by contagion of sinne these he cleanseth by the merites of his death, some are hardned by the obduration of heart, these hee wakeneth by the calling of his word, some are dead by reason of sinnefull life, these hee raiseth in the inward man to a spirituall life, some are needy and destitute of helpe, these hee adorneth and cloatheth with grace.

Christ (as was before shewed) reproueth those Cities of vnbeliefe, wherein his miracles were done, by a woe: woe be vnto thee Corazin, woe be vnto thee Bethsaida, by Chorazin may bee vnderstoode the state of rich men, by Capernaum, of carnall men, by Bethsaida the wise men of the world: some of these miracles dooth Christ worke in Bethsaida, in Chorazin, in Caparnaum, these *Mat.* 10 20, 21.

should haue beleeued, but did not, these ought to belieue, but doe not: The men of the olde world were ouerwhelmed in the floud for their sinnes, when they had no other law, nature was a law vnto them, and of the Heathen, the Apostle sayeth, that the
Rom.1.20 inuisible thinges of him, that is, his eternall power and godhead are seene by the creation of the worlde, being considered in his workes, to the intent they shold be without excuse, because that when they knew God, they glorified him not as God. But what should we speake of miracles? if wee open our eyes and looke abroad into the world, there wee see them: If wee enter into a consideration of our selues, there
Mat.12. 38 we finde them. The Iewes required a signe of Christ, when they saw nothing but signes frō
Act.13.12 him, Paulus Sergius in the Acts saw but one miracle of Paul the Apostle wrought vppon an other, and by and by he receiued

Pauls

Paules preaching. We ſee not one, but many miracles wroght not on others, but vppon our ſelues. Chriſt began to vpbraide the cities wherein his miracles were done, *Incepit*, he began, as if he doth ſtill the ſame: but to the vſe. *Mat. 10. 21*

8 A diligent conſideration of Chriſtes miracles doth offer vp vnto our religious thoughts many thinges worthy of obſeruation, as firſt, they moue to giue prayſe and glory vnto God: ſo did the Iſraelites when they ſaw themſelues deliuered by a miracle in the red ſea: ſo did the people in the Goſpell, when with aſtoniſhment they cried out: *We neuer ſaw it on this faſhion: hee hath done all thinges well, hee hath made the blind to ſee, and the lame to goe*: When tenacity is brought to be liberall, then a withered hand is reſtored: when the means of beleeuing is giuē, the blind & the dumbe in ſoule are cured: when a ſinner is *Exo. 15. 1.* *Mar. 7. 37* *Chryſo. hō. 41. in Ma*

brought

*Lu.*15.31 brought from going a ſtray, and now called from an euil cuſtom of life, then the deafe heare: whē a ſinner is conuerted, one dead is rayſed: and for theſe miracles we giue glory vnto God: Secondarily, they teach vs to haue recourſe vnto him in all time of neceſſitie: for when we ſee him full of pittie and compaſſion, we learne not to diſpaire but to truſt in Chriſt: when wee ſee hee can feed whole multitudes in the deſert, where otherwiſe there was little hope of ſuccour, we learne how powerfull he is to relieue. Thirdly, theſe and the conſideration of them may ſerue as an inuincible truth, for the confirmation of our faith. The

*Mat.*27 54 Centurion ſaid: *Surely this was the Sonne of God.*

Chap.

Chap. XXIIII.

Of Christes most diuine wisedome in answering his aduersaries, and all that came vnto him, and what wee learne thereby.

COme in the next place from his doinges to his sayinges, wherein such was the diuine wisedome of the Sonne of God, that it moued all that heard him vnto admiration: When hee was disputing in the Temple the doctors were astonished at his vnderstanding, when he exhorted the multitude the people were amased at his doctrine, when some shouldhaue apprehended him, they say, neuer man spake as this man speaketh. And now behold a greater then

Luk. 2. 4. 8
Mat. 7. 28
Iohn. 7. 46
Mat. 12. 42

Salomon. In the two and twenteth Chapter of Saint Mathewes Goſpell, the Herodians ſent by the Phariſies, they thinking men vnknowne vnto him might ſooner intrap him, that hee would not ſo much beware of theſe as themſelues, men knowne vnto him. Theſe Herodians came with a queſtion of tribute, after this maner: *Maſter, thou teacheſt the way of God truely, and careſt not for man: how ſayeſt thou, is it Lawfull to giue tribute vnto Caſar?* They call him maſter when they meane nothing leſſe then to be inſtructed by him: they praiſe him, ſaith Saint Chryſoſtome, when their intent is to intrappe him, as flatterers are wont when they would draw men whither they liſt. Wee know (as if they would ſay) thy ſinceritie is ſuch, thou ſpareſt none, no not Ceſar himſelfe: *Dic nobis*, Tell vs, thy knowledge is ſuch as thou canſt ſoone reſolue vs. Chriſt perceiued well enough this ſleight pro-

Mat. 22 16

Chryſoſ. in Mat, hom

proceeding, refuseth their praise reprouet'h their hypocrisie, and calling for a tribute pennie, bids them goe and doe there dutie to Cæsar as they ought to doe, for that verie inscription of Cesars did shew them as much.

These men being answered, the Saduces came vnto him with a captious question, putting the case of a woman which had seauen husbands, now to which of these should shee appertaine in the resurrection? If vnto any one of them, then iniurie was offered vnto the rest, which was euill: if vnto all, then must he admit a pluralitie, polygamie, which was worse: & therforethey thought by this subtile kind of question, to haue strongly inferred against the resurrection, and to haue grounded our Sauiour at first dash. Christ soone disappoints them of there purpose, which they missed of, and by and by shewes them they erred, not knowing the Scriptures, that *Mat.* 22 25

the

the resurrection was not to bee considered with any carnall conceite, that there was neither marying nor giuing vnto marriage for they were as the Angels of God in Heauen, By which aunswere they were at a *Non plus*: The text sayeth they were put to silence, as if now they had no more to say.

Mat.22 36

2 After this a Doctor of the Law asketh him which was the greatest commaundement in the law, a question at that very time in controuersie amongst them, concerning the precepts of the law morall, iudiciall and ceremoniall: Christ comprehendes all in briefe, as Salomon did when hee said, *The summe of all is to feare God, and to keepe the commaundements.* *Eccl 12.13* *Thou shalt loue the Lorde thy God with all thy heart, with all thy soule, and with all thy minde, this is the first and the greatest commaundemẽt, The second is like vnto this, Thou shalt loue thy neighbor as thy self,*

Thereby

Thereby ſhewing him that the ſcope of the commaundements, did tend principally to loue, and in this loue God did chiefely require the verie affections of the heart, and therefore that they ſhould not ſo much buſie their heads about needles queſtions, as applie their harts to keepe the precepts of the lawe, which in a generality did conſiſt in the loue of our God, and the loue of our neighbour: of God with all the mind, and ſo forth, of our neighbour as our ſelues.

3 In the eight of S. Iohn, the Scribes and Phariſies bring him a woman taken in adulterie, and ſet her in the middeſt, ſaying: *Maiſter this woman was taken in Adulterie in the verie act.* Now Moyſes commandeth in the law that ſuch ſhould be ſtoned, what ſaieſt thou therefore? This they did to tempt him: If he ſhould haue condemned her, then where is that mercie that all the world ſpeakes of to bee in thee? *Iohn. 8.4.*

If he should not haue condemned her, then loe thou art cleane contrarie vnto Moyses law: thus by a Dilemma they thought to catch him. Christ sounds the secrets of there hearts, and willeth them after examination of themselues, to proceede to execute the sentence of Moyses law vpon the woman: by which diuine answere, they all stand mute and confounded in themselues, finding not where to reproue him, they slinke away: which answere saith S. Austen, was iust and gentle, *Punitur peccatrix, sed non a peccatoribus,* Let this sinner bee punished, but not of sinners. When some other of the Scribes said within themselues, hee blasphemeth, who can forgiue sinnes, but God onely? Christ knowing there thoughts, saith: whether is it easier to say, thy sinnes are forgiuen thee, or arise, take vp thy bed and walke: here first, saith Tertullian, bee sheweth he was the Sonne of man.

Ter. lib. 5. aduer. Mercio.

4 In the ſixt of S. Luke, a diſeaſed man is brought vnto him vpon the Sabboth day, not to heale him, were want of compaſsion: but yet to heale him, were to giue occaſion to the Phariſies of murmuring againſt him: murmure or not murmure; Chriſt doth the poore man good vpō the Saboth day, and ſhewes them the end thereof: *That the Sabaoth was made for man, and not man for the Sabaoth*: In the 22. of the ſame Goſpell, Pilate the iudge asketh him, *If he were the Sonne of God*, Chriſts anſwere is, *Tu dixiſti, Thou haſt ſaid it*; neither affirming or denying of himſelfe, and at an other time being aſked the ſame queſtion, of the chiefe Prieſtes and Elders, hee is ſilent: to ſhew that wee ſhould ſeeke conſolation in patience, and that ſomtimes ſilence is the beſt anſwere. *Accuſatur & tacet*, ſaith S. *Auſten*: *bene tacet qui defenſione non eget*, he is accuſed

Luk. 6. 6.

Luk. 23. 3

Mat. 27. 12

Aug. Ser. de tep. 116

and

and is silent,&c. When hee was in the Temple, the same chiefe Priests and Elders of the people, came vnto him as he was teaching and said, *By what authoritie doest thou these things, and who gaue thee this authoritie?* For Christs authoritie to teach in the Tẽple, there is found this Historie. In the temple of Ierusalem, there were 22. ordinarie Priests, and as soone as any of them died, the residue chose an other in his place, now it happened that Iesus for his singular doctrine & godlines, was chosen to be one, and there is great likelihood, that this should bee true, considering that Iesus, at this time & other times did preach in the temple, which thing, the pride of the Pharisies would otherwise haue hardly endured it, and therefore wee perceiue at this time, they did not long stand about denying his authoritie, Christ asketh thẽ an other question: The Baptisme of Iohn,

Mat.21 25

Ludolp, in Vit.Christ

whence

whence was it? from heauen, or of men? then they reasoned among themselues, saying: If we shall say from heauen, hee will say vnto vs? Why did you not beleeue him, and if wee say of men, wee feare the people, for all hold Iohn as a Prophet, then they aunswered Iesus and said, wee cannot tell, and hee said vnto them, neither doe I tell you by what authoritie I doe these things.

5 The like question to this propoſed hee at an other time vnto the Pharisies, saying: *What thinke yee of Christ, whose son is he? They said vnto him, Dauids,* he said vnto thē, *How doth Dauid in spirit call him Lord*, saying, *The Lord said vnto my Lord sit at my right hand, till I make thine enemies thy footestoole: If then Dauid call him Lord, how is hee then his Sonne?* And they could not answere him, neither durst they from that day forth, aske him any more questions.

Mark.12. 35 Lu.20.42 Psal.110,1.

Mat.22. 46

Thus

Thus our Sauiour Christ, whether hee were answering or opposing the Pharisies, they sawe his diuine wisdome, such as they could not but wonder at it, and no marueile, seeing hee was the diuine wisedome of the Father himselfe.

When the Iewes obiected vnto him, that he cast out diuels
Lu. 11. 15 by the power of Belzebub. First he asketh them by whose power then did there children cast them out? secondarily, hee sheweth their great errour or malice, in obiecting this against him, for if hee by the power of Belzebub should cast out diuels, then was Sathan deuided against himself: if so, then could not his power stand, & therefore the summe of our Sauiours answere was this, *Whosoeuer casteth out diuels, the same is cleane opposite or contrarie vnto Sathan*: But I, as you see cast them out, it followeth therfore contrarie vnto your assertion, if I do this not by the power

of Sathan, but by a power oppoſite vnto his, and thus they ſaw themſelues ſnared in their owne ſnare: *And in the trappe* as the Prophet ſpeaketh, they laide for other, is *their own foot taken.* In the twelue of S. Luke, when one ſaid M. ſpeake vnto my brother to deuide the inheritance with me, Chriſt ſaith man, who made mee a iudge? though he were a iudge both of quicke and dead, yet he refuſed to iudge in a priuate inheritance to ſhew that his firſt comming was not to iudge, but to be iudged, this notwithſtanding chriſtians may be iudges in matters of controuerſie, as the Apoſtle requireth. *1.Cor.6.*

In the 13. of the ſame goſpell, he went through all Cities & towns, teaching and iourneying towards Ieruſalem, then ſaid one vnto him, *Lord, are there few that ſhall be ſaued?* And he ſaid, vnto them: *Striue to enter in at the ſtraite gate*: This man aſ- *Lu.13.23*

keth of a high misterie onely knowne vnto God, about which he needed not haue troubled his head: Christ answereth not to what hee asked, whether there were few, or no? but to what he ought to aske, to wit, of entering in at the straight gate, & therfore willeth all that heard him to striue to enter in at that gate. For questions or questioning, in needlesse or intricate matters: Act. 1. 1. Christ saith vnto his owne Apostles, It is not for you to knowe or to search into the secrets of his counsell, whose counsell is vnsearchable: wee should praise God in those things wee know, & wonder at him in those things we know not: he hath not giuen any man leaue, to presse too boldly, too neere into the priuie Chamber of his diuine maiestie. Concerning the number of the Elect, or who they are, is more then man should meddle withal, we know not how soone God in his endlesse mercie, may call

those

those whome we are often ouer prone, to pronounce as vessels of wrath. For such depths, curiositie is it to examine, presumption to determine, impossibilitie to conclude, want of charitie to censure. While God doth afford time of amendment, and space of turning vnto him, what should we but in Christianitie hope the best? Whē Peter said vnto Christ *Lord what shall bee doe?* Christ answereth, *What if I will that he tarrie till I come, what is that to thee, follow thou me?* Harken vnto that which dooth appertaine vnto thy selfe: and let that alone which in the determinate purpose of God, dooth appertaine vnto others. Saint Austen sheweth, that it hath beene the maner of busie heads in al ages, because they would not bee idle, & specially of the Maniches, to bring themselues vnto a labyrinth of a number of vncessarie questions: as it is the manner of many now adayes, vnto whome

Ioh. 21. 22

Aug. in Gē. ad lit.

theſe aunſweres of our Sauiour before mentioned are ſufficient: When Pilate asketh what is truth, Chriſt aunſwereth not he wold not ſhew what was truth (ſaith one) to a deſpiſer of truth

Mat. 19. 17

7 When the young man ſaid vnto Chriſt, *Good Maiſter, &c.* Our Sauiour ſaith, *Why calleſt thou me good? there is none good but onely God.* A ſtraunge aunſwere wee would thinke why Lord thou art God onely, and therfore wel might he ſay vnto thee good, but whē we conſider the matter throughly, we ſhall perceiue that Chriſt in this aunſwere had reference to that which this young man thought of him, not what hee was, eſteeming him only ſome good and iuſt man, and no more: againe we are taught by this aunſwere to turne away the eyes of our minde, when we are prayſed of others and thought to be good men, ſaying with our ſelues, we are not worthy to bee called good: *There is none good but*

Iud. 16. 2.

God

God. Iudeth when she was prayſed of ỹ people, she turned their prayse to the prayſing of God, ſo the bleſſed virgin did, as hath bin ſaid, when ſhee was magnified, her ſoule did magnifie the Lord, other magnified her, but ſhe God. In theſe and many other anſweres of our Sauiour to thoſe that came vnto him, looke how many anſwers, ſo many inſtructions haue we, both for the ſtrēgthning of our faith, & the direction of our life: *apertis paſcimur obſcuris exercemur*, ſaith S Auſtē, by plain ſcriptures we are fed, by harder exerciſed, now in Chriſts moſt diuine anſwers we learne theſe things.

Luk. 1.46.

Aug. de Ver: Dom. Serm. 11.

8 Firſt in that he ſo anſwered ỹ chief Phariſes, ỹ they could not tell which way to turne them, it might make thē wel reaſō, *whēce is this wiſdom, as if he ſhould ſay*, ſurely it is not of man? S. Ierom ſayeth, *Quis ad tantam ſapientiā credere deberent, mirati ſunt quod caliditas eorum inſidiandi locum non inuenit* : They who

should haue beleeued at so great wisedom onely marualled, that their subtilties of deceiuing tooke not place, and so they lett him remaining still in infidelitie and hardnesse of heart: O senceleſſe men, haue you not heard with your eares the mightie power of God? In stead of reuerencing him for his wisedome, how could you find in your hearts to speake euill of him? The woman of Samaria, hauing but a little communed with him by the Well side, thee leaueth her water pot, and going into the City, & saith: *Behold, a man that hath told me all that euer I did, is not hee the Christ?* *Iohn.4.*

9 Secondly, for the direction of our life, we learne by this of our Sauiour, to haue respectiue care in answering others, sometimes as he did by silence, and sometimes also as S. Peter speaketh, being readie to giue an answere to euerie man that *1.Pe.3.15* asketh

asketh vs a reason of the hope that is in vs, which our Sauiour did obserue with such coldnesse and moderation, as he caused his gainesayers to bee confounded in themselues. This in part also he exhorteth, when hee willeth his Disciples to bee as simple as Doues, and wise as serpents. In consideration of both these maners of instruction, we may replie with that of S. Peter, when Christ said, Whome say yee, that I am? Simon Peter answered and said, Thou art Christ the Sonne of the liuing God, as if he should haue said, the Prophets haue foretold vs of Messias to come, *Tu ille es*, Lord, thou art hee.

Mat. 10. 16

Mat. 16. 16

CHAP.

Chap. XXV.

Of Christ our Sauiour what hee did vpon the Saboth, and Festiuall dayes, and what Christians may hence gather, for the obseruation of the same.

FOr the better keeping in a religious remembrance frō age to age some speciall benefites receiued, as alſo for the neceſſary reſt of man, ſometimes to be at leaſure from bodily labors and trauelles of this life: ſo it
Leu. 23.1 was that Almighty God did permit, nay expreſly enioyne his people to the keeping of the Saboath, and the ſolemne obſeruation of other Feſtiuall times, and ſeaſons, both which might bee as memorialles of ſome publike benefite receiued from

him,

him, and also testimonies of the care hee had in particular of mans infirmitie in generall.

In this keeping the solemne obseruation of the Sabboath, and other festiuall seasons of ioye and rest, the people for their parts might not only call to remembraunce Gods goodnesse past, but also direct their desiers to the obtayning of a future rest to come: when this obseruation here in earth did as it were put them in mind of that ioyfull Sabboath, and festiuall solemnity, they should one daye keepe (by the grace of God) in the kingdome of heauen. For very fitly doe the Fastes which are appointed to goe before the Feastes, signifie our condition in the life present, but the feasts themselues our happie estate, be enioyed in the life to come.

2 As concerning the Saboath, as also the obseruation of other festiuall times and seasons, for euerie Feaste was in a genera- *Theoph. in Serm. Luc*

litie called a Sabaoth) wee finde both continued all along vntill the comming of our Sauiour Christ, who did also himselfe ratifie the lawfull vse thereof by his owne example vpon the Sabaoth dayes, hee was often teaching in the Synagogue of the Iewes, &at other festiuall times, hee resorteth vnto Ierusalem, as wee finde in the Gospell, there to keepe (after the manner and auncient custome of the people of God) their feastes appointed vnto them to bee kept by the ordinance of God himselfe. Of this ordinance we reade in the three and twentieth of Leuiticus, *And the Lord spake vnto Moyses saying, speake vnto the children of Israel, and say vnto them, the feasts of the Lord which you call holy assemblies, euen these are my feasts.* There mention is made of the Sabaoth, the Passe ouer, the feast of vnleauened bread, the feast of first fruits, the feast of tabernacles: concerning

Luke.6.6.
Iohn.5.2.
Iohn.1.14
Leui.23.1

all

all which, *Moyses* not only mentioneth that God will haue these obserued, but also setteth downe in particular with what circumstances, and the maner how.

3 When as now in the first Table of the law, God had mentioned both his externall and internall worship in the two former precepts thereof, and in the third place placed reuerence & honour to be done vnto his holy name: that there might also be a sanctified time, separated from others, for the obseruation of these holy duties: therefore in the fourth cõmandement doth he command a sanctified & holy time, to shew that as hee had giuen lawes for his worship, so would he also ordaine a time for his worship: which time he wold haue to be holy, which holinesse hee would haue to resemble his owne rest, the 7. day sanctified by him, his rest, so called in that he ceased the seuenth day, as it is said, he rested, or ceased frõ the

Exo. 20. 1. 2. 3. 4.

creation

creation of the world. And this commaundement God setteth downe in many wordes, as if he were the longer expresing it, to teach his people to be the more carefull in the obseruing of it. The other lawes were onely negatiue, but this is both negatiue and affirmatiue, not only shewing, what wee should doe, but what we should not doe. *Thou shalt keepe holy, and remember that thou keepe holy, thou shalt not labour*, and so forth, as is expressed in the law. When the Prophet woulde shewe eyther wherein a people did honour God, or otherwise dishonour him, they sometime mention it in keeping and violating of the Sabaoth, wherefore *Esay* sayth *Blessed is the man that keepeth the Sabaoth*. And when the Prophet *Ezechiel* would shewe how the people had cast of all reuerence of God, he mencioneth it in this phrase of speach, *Polluerunt Sabatha mea*. They haue

Exod. 20. 4.5.

Esa. 56.2.

Eze. 20. 16

haue polluted my Sabaoths.

4 What our Sauiour determineth concerning this, who came not to breake the law, but to fulfill it, wee may easily perceiue. That part of the Sabaoth which was otherwise ceremoniall, we acknowledge to cease, but for the law morall, that stil to remaine the same. That God may still haue a sanctified time, consecrated before others vnto his worship, and man a vaçation from bodily labours, as agreeable to the condition of his estate, which doeth require rest. Mention is often made in the Gospel, what our Sauiour did vpon the Sabaoth dayes, besides his teaching, hee cured many that came vnto him, and had much adoe with the Pharises in shewing them their superstitious obseruation of the same. The right vse whereof hee most truly obserued in doing so many sanctified workes therein, in curing diseased creatures, which

Mat.5.27

Luk.6.6.
Mat.12.9
Mar.3.
Lu.13.14

the

the Rulers of the Synagogue could not brooke.

Iohn. 5. 9. Ambro. de fide lib. 4 Chap. 3 sanatis iam mandabat officiũ

In the fifth of Saint *Iohn*, he bids the man that had long time layen by the pooles side, to take vp his bed and walke. Now this (sayth the Euangelist) was the Sabaoth day, if the man had not beene cured, how could hee haue borne his bed, who was before borne of others? If it had not beene vpon the Sabaoth day, happily there had not beene so many eye-witnesses of the power of God. In curing an other vppon the same day, Christ tooke occasion to shewe the ende of the Sabaoth, which was, that it was made for man, and not man for the Sabaoth: as also to manifest the workes of the Sabaoth, what they were, and of what nature, to doe good vpon this day, were it but a dumbe creature: and the Pharisies did not amisse in lifting out an Oxe or an Asse from the ditch vppon this day,

Mat. 12. 9

but

but howe much more was it agreeable vnto the ſanctifying of the ſabaoth to helpe a diſtreſſed man, and to looſe one whom ſathan hath bound, loe many yeares.

For the ſuperſtitious obſeruation of the ſabaoth, which the Iewes vſed, it grew, as wee may perceyue by our ſauiours diſcourſe with them, from verie ignorannce of the very firſt inſtitution. It was not ſayde, *Otio celebrabis*, Thou ſhalt celebrate the Sabaoth with reſt, but *Sanctificabis*, Thou ſhalt ſanctifie, or thou ſhalt keepe the Sabaoth with a holye reſt.

Againe, to ſhew that charitie, which is the ſumme of the lawe in generall, is to bee preferred before any Lawe in particular (for I will haue mercie and not ſacrifice ſayeth the Lorde.) Chriſt our Sauiour as wee ſee cheefely aymed at doing good vpon the Sabaoth, *Oſe. 6. 6.*

day

day secretly to interuent thy neighbour, or openlie to entise a poore mans health, was with the Phariſes no breach of the Saboath, but to doe good vpon him, the Saboath is broke. For the kindling of fire, but chiefly the gathering of ſtickes, was it not puniſhed in a very high degree? and therefore not *Nũ.15.36* the leaſt action to be done vpon the Saboath day? theſe men cõſidered not how the firſt inſtitution required ſtrictnes, which in that inſtance is manifeſt, for the deterring of others: contempt *Luk.6.3.* is one thing. neceſſitie is an o- *1 Sa.21.6* ther, which Chriſt ſhewed in excuſing his Apoſtles, when they were murmured at for plucking the eares of corne vpon the Sabboth day. The ignorance of the Phariſes did cleaue onelie to the letter of the Law: Chriſt addeth a fauourable diſpenſation, and confirmes what he had done: He that cured me ſaide, *Iohn.5.10* Take vp thy bed and walke, or

hee

hee that bid me, will beare mee out in that I do, Hee saide vnto mee, *Take vppe thy bedde and walke.*

5 Doubtles with great Religion, did the olde Israelites well obserue and keepe the holy Sabboath of the Lorde, which day God himselfe sanctified from the beginning: as this daye Noe in the Arke rested on the mountaines of Ararat, as this day the Israelites were deliuered from Egypt, when they rested from the oppression of Pharao, as this day the people brought in Christ into Ierusalem with palm boughes a little before his passion, as this day shewed hee his first miracle at Cana in Galily, as this day after all his miracles rested he in the Sepulchre, gloriously arising from the dead the day following, which day by the constituti n of the Apostles themselues (and so Authors against whome no exception can be taken) the Church celebra-

Gen.8.4
Ex.12.41
Lu.19.37
Iohn.2.11
Mat.28.1

Χυριακὴ ἡμέρα.

Act.20.7.
Apo.1.10.

teth

teth vnto this day as her christian Sabaoth of our Lord. This is called by S. Iohn, *Dies Domini*, Our Lordes Day, from the resurrection: Concerning the alteration hereof the prophet Osee might seeme to speake when hee saieth: *I will cause their Saboathes and Feastes to cease.* The day of our Lord saieth S. Austen, which wee keepe as our Saboath, it is not onely a remembrance of his resurrection past, but a type and figure of that eternall Saboath which is to come: The alteration therefore in one part is as thus: They did celebrate their Saboath with a remembrance of the creation, we of the resurrection, they as a figure of grace, when they should rest from the seruitude of sinne, we as a figure of glorie, when wee shall rest from occasions of sinning.

Osee. 2. 11.

Augu. de ciuit dei lib. 22

6 Eusebius sheweth vs of certaine men called the Ebionites, which would keepe the Saboath

Euse. lib. 3 Chap. 27.

with

with the Iewes, and the Sunday with the christians, like men who would bee of all religions when they are indeed of none. Others telvs of the *Petrobrũsiani* a kind of men which would haue no solemne and sanctified Feastes to the honour of God at all. The Iewes were not so superstitious, as these were irreligious. These men are gone, but yet their facies in some part remain, for the former, to wit the superstitious manner of the Iewes in keeping their Saboath, wee see it refuted by our Sauiour, & the right vse to be kept, how and after what manner. The question hath beene moued whether the Machabes did well in violating the Saboath? the question rightly proposed is otherwise: Whether the Machabees in fighting that day did violate the saboath? many beganne to waxe scrupulous, Mattathias a good and godly Captaine saw it was no time to stand vpon pointes, 1. *Mach.* 2 34

that

that now they must eyther fight it out like men, or be murdered like beastes, to bee hampering vpon nice matters of the law, when the enemies of God were ready to destroy the law and them, he thought good to defend themselues, and offend their enemies, which was approued, the case standing as it did. For the Saboathes dayes iourney, which consisted as some say of
Act. 1. 12. two miles distance: for that the people placed their tentes or their vttermost partes thereof so farre from the Tabernacle, or that mount Oliuet was aboute that distance from Ierusalem, whether the people on that day might repaire. The discussing hereof is not so necessary: for the trauell of Phisitions, or any in case of necessitie, so it be not ordinary vpon this day. In the christian obseruation of our Saboath to stand vpon a number of curious conceites is without iudgement and learning, and in parte

Phariſaicall. It were to be wiſhed that a ſerious and religious obſeruation thereof were in vſe without farther friuilous deuices of running fanciers.

There are other daies for our vocation the holy Saboath is of our vacation to God, the people vpon other dayes offered a Lambe, but vpon the Saboath, two Lambes were offered, as if that day our deuotion ſhould be doubled: Euery day would Dauid worſhippe God, yea and ſeauen times a day would hee call vpon him, this is the day wherein wee ſhould call vpon God, more then ordinarie, a day of prayer and meditation of reconciling our ſelues to God & man, of doing good and ſanctifying a holy time with holy conuerſation, therefore called the Lordes day, becauſe the Lorde ſhould chiefly be worſhipped vpon this day. *Nu.28.9.* *Pſa.119*

7 For the obſeruation in the ſecond place of feſtiuall times

and

and seasons, it hath beene before shewed that Christ our Sauiour himselfe went often vnto the Feastes: a little before his passion his disciples came vnto him saying; *Maister where wilt thou that we prepare the Passeouer?* as if they knew it was their Maisters manner to keepe the Feast now approching. For the feastes of the Iewes there is no question, as they were commanded of God, so were they euer solemnly kept of the godly: as they had their Feastes, so haue Christians theirs. Christ our passeouer is offered for vs, therefore (sayeth the Apostle) let vs keepe the Feast. They had a passeouer, and we haue a passeouer too: they were deliuered out of the bondage of Egypte, and wee are deliuered from a bondage too: they kepte a solemne remembrance, and wee haue as much cause as euer they had to keepe a solemne remembrance too. By their feast of

Mat 26.17

1. Cor. 5.7

first

firſt fruites, the fiftieth day after the paſſeouer they held a holie aſſemblie vnto God, wee who haue receiued the firſt fruites of the ſpirit by the comming down of the holy Ghoſt, at the Feaſte of Pentecoſt vpon the Apoſtles, holde a holy aſſembly vnto the Lord alſo. The other of our Chriſtian feaſtes which concern the chief points of our redemption, as the Birth of Chriſt, his Circumciſion, the Epiphany, & his Reſurrection from the dead, haue ſo good vſe in the Church as the auncient cuſtome and Chriſtian manner of the beſt & beſt learned that haue liued ſince the Apoſtles time, is of more ſufficiencie to make vs continue the godly vſe therof, thē all ỹ the deuiſers of nouelties are wonte to ſay, to draw vs forced textes to the contrarie. Le. 23 10.

Sathan is ſubtle, and neuer more, then when he is changed into an Angell of light: to take away a ſolemne remembrance

of

of him who shed his bloude for our redemption: To passe ouer the memory of his birth, without any solemne and religious obseruation were the next way to make both dutie and loue waxe cold in Christians, and by little and little to forget all, (which wee may tremble to thinke) Christ Iesus and all. Wherefore we cannot but muse whereunto that straunge spirite did tend, which is ready to controule euery Christian constitution, which eagerly sought the euersion of our solemne and christian Feastes. These wee keepe (sayeth S. Austen) least vnthankfulnes or forgetfulnes should grow vpon vs, and therfore a sin is it for men to spend their time, and trouble the quiet of the Church, in seeking to ouerthrow the christian vse of solemne and seemely obseruations. By our Feastes (sayeth Tertullian) speaking in the behalfe of Christians against the

Aug. de ci. de lib. 10 chap. 4.

Teru l. ad Psisic.

Heathen)

Heathen) we ſanctifie vnto God the memory of his benefites, Epiphanius taxeth Aerius for denying chriſtian ſolemnities, they haue litle in thē except boldnes which charge vs that our auncient ſolemnities do come within the compas of S. Paules reprehenſion, You obſerue times & ſeaſons: no, no, there is no ſuch matter, they are far from fatall ſurmiſes of conſtellation or any other Heatheniſh rites: There is no ſuch feare God be prayſed, in theſe ſeemely obſeruations, al the woild doth ſee, wherefore vnleſſe we ſee them more ſtrongly refuted thē ſo, that is to ſay, by a few new names for our feaſts, there is no cauſe but the Church ſhould ſtill continue them in chriſtian manner as ſhe doth, & ſo ſhall by the grace of God.

Epipha. ho. 72.

Gal. 4. 10

Chriſt our ſauiour himſelf hath honored theſe times by his bleſſed birth, his reſurrection, and aſcentiō vp into heauen, at which times we honour him, as at all

times, so especially when wee haue Feasts consecrated as publike memorials of his loue towards vs. We keepe these feasts with religious ioy, while we remember him here on earth, the time will come (we hope) when we shal behold him with greater ioy aboue in heauen.

8 Somtimes we celebrate the mention of the Martyrs & saints of God, who haue liued in former times, & this we do for no other end but onely to set before vs examples of repentance, of faith, of piety, and surely it is a meane to stir vp in vs a desire to follow the vertue of those saints whose memory we keepe. Besides, occasion is offered of assembling our selues in publike praier before God, which the ofner we do, the greater is our deuotion, abuse taken away, we see the keeping of saintes dayes is a commendable and christian custom, according to that of S. Austen: *Religiosa solemnitate populi*

pulus Christianus celebrat memorias Martyrum, with a religious solemnity do Christian people celebrate the Martyrs memory: In these feasts honest recreation is allowed, which by a stoicall kind of austerity to deny is without iudgement.

9 For the manner of keeping our Christian feasts of all sorts in general, first our laud & praise is offered vnto God, & therfore of ỹ termed they are called in hebrew *Kagges*, of reioycing, secondarily, at these times we extend as we may liberality vnto others, and therefore saith S. Austen, festiual times wold haue liberality which make many blesse God for his benefites. Last of all our annual solemnities orderly obserued do sometimes call vs away frō the inordinate cark & care of the world, & moue in our hearts many good and comfortable thoughts in calling to mind, the time will come, *When we shall keepe a Feast of Feasts.*

Aug. in Adue. Do.

Chap. XXVI.

Of Christes weeping ouer Ierusalem, and what wee learne thereby.

IT went not with the sonne of God here in earth, as it did with King Salomon, who spent his time in great royalty in the world, or as it is said of Aristotenus the philosopher, who lead all his life amidst instrumentes of musicke. No, no, the world went farre otherwise with the Sonne of God, who did often mourne and weepe while hee was conuersant in the same. *S.* Luke tels vs of his sad iourney towardes Ierusalem, how he passed the way weeping, what small delight hee tooke in the peoples *Hosanna*, or all the troupe about

2 *Cro.* 9. 9

Lu. 19. 41

him:

him: for as it is mentioned, while they were singing, he was mourning: He casteth vppe his eies to Ierusalem, beholding the Citty, he had compassion vpon it, and wept for it, he wept for them which would not weepe for themselues. *Dauid* sayeth, *Mine eyes gushe out with water, because men keepe not thy law.* Christes eyes gushed out with watry teares, because they wold not keepe his law, nay, they would not accept his loue, Ierusalem would not know the day of her Visitation. Hee saw the Citty, and foresaw the ruine and misery of the same. And when he beheld the Cittie, he wept for it, foreshewing the desolation thereof, which would be lamentable, this he doth not so much with words as with teares.

2 The Prophets of old haue sometimes spoken vnto the sons of men by sorrowfull signes: Samuell when hee would manifest how Sauls kingdome should be 1. *Sam.* 15 27

rent from him, hauing the lap of his coate in his hand he rent it in the middeſt. Ezechiell to ſhew
Ezec.4.1 the deſtruction of the people, takes a bricke, and layes it before them, and portrayes vpon it the Citty, euen Ieruſalem, and layeth ſiedge againſt it.

Chriſt at this time ſpake neuer a word, to the ſame Cittie, but yet his teares propheſied of ſorrow to come, he came neare the Cittie, not ſo much in motion, as in commiſeration. Dauid
1Sã18.33 wept for Abſolon, ſaying *Abſolon, Abſolon, O my ſonne Abſolon, I would to God I had dyed for thee.* Chriſt did as much morne for Ieruſalem, as euer Dauid did for Abſolon, Ieruſalem, Ieruſalem, I would to God I had dyed for thee, no Ieruſalem, I am now going to dye for thee, O what ſhould I doo vnto thee, that I haue not done? many a time came Chriſt toward Ieruſalem, but hee neuer came weeping, as now hee did,

becauſe Ieruſalem was neuer ſo neare deſolation and ruine, as now it was, and therefore Chriſt neuer ſorrowed more, then now, when as they were now neareſt deſtruction.

Was it for the ouerthrow of the walles, and goodly buildinges that Chriſt wept? no, it was for the ſinnes of the men of Ieruſalem which ſhould bee the cauſe of all this. What affection was this of Chriſt the eternall Sonne of God to weepe for ſinnefull men? and not onely that, but for thoſe who ſought to ſlaye him while hee was ſeeking to ſaue them. But when was Chriſt weeping? euen when they were moſt reioycing and laughing.

The phiſition moſt weepes when the franticke man moſt laugheth, becauſe he knowes then the daunger is greateſt, and therefore giues ouer to adminiſter phiſicke, leauing

him to be lamented of his good friendes.

3 O that thou hadſt known in this thy daye thoſe thinges that belong vnto thy peace? which wordes Chriſt vttered by and by vpon his weeping with a kinde of interrupted voyce, and as it were for very ſorrow breaking off in the middeſt by a manner of ſpeach called *Aposiopeſis*, when ther was ſomething more to be ſpoken but very ſorrow wouldnot ſuffer him to vtter it; I weepe, but O Ieruſalem, which art now reioyſing, if thou diddeſt know the thinges which do belong vnto thy peace, thou wouldeſt as well weepe for thy ſelf, as I doe weep for thee. Thou haſt had a day of peace, but there is a day comming ful of ſorrow and perſecution. O Ieruſalem becauſe thou wouldeſt not accept the one, thou art like ſhortly to rue the miſery of the other. And thus heare we a mourne-

full

phisition weeping for his wilfull patient, which would not be healed, nor receiue helpe though it were offered with weeeping & wayling, nor heare counsell though it were giuen from a sighing hearte, and teares falling downe his most precious cheeks, who was Lorde of mercy.

4 The most dolefull desolation that came vpon this City, so mighty in prowesse, so glorious in fame, so rich in all abundance, is set forth by those, who haue mentioned the tragicall ende which befell about the fortieth yeare after our Sauiour suffered, the beholding thereof, of this made Eleazar one of the inhabiters, at the very time to breake out into this, or the like mournfull oration. O Ierusalem thou great and goodly Cittie of the world, where is now the beauty of Sion, the ioy of the whole earth? where is thy glory, where is thy magnificence O Ieru- *Egisip. 7. ose*

salem? Where is that *Sanctum sanctorum*, where are thy Priests who were attendant vpon God as Angels? Where are thy sages, thy youngmen? O from what glorie art thou fallen, to what reproach and infamie? O Ierusalem, Ierusalem? Who can read with drie eyes, the most wofull end of this Citie and people. They refused the father and the sonne, and God sent Titus and Vespasian the Father and Sonne that neuer left them, vntill they were vtterly defaced, O Ierusalem, strongly did thy enemies besiedge thee, but thy sinnes did more strongly assault thee. They sold the Sauiour of the world for thirtie pence, and what followed in the captiuitie, thirtie Iewes were sold for a pennie. The Lord Iesus was apprehended vpon mount Oliuet, and vpon mount Oliuet was Ierusalem first besieged: the Lord Iesus was crucified at the Passeouer, and at the Passeouer

was Ieruſalem ſacked, and in ſuch ſort as the Romanes themſelues confeſſed ſaying, That vnleſſe this people had offended the God of heauen, they could neuer haue preuailed againſt them as they did. There mortall enemie Titus, could not but mourne at that ſorrowfull ſight. Thus haue we heard of Chriſts weeping ouer Ieruſalem, and the cauſe which mooued him thereunto, by which without farder application, we may conſider (as Gregorie ſaith) that their deſtruction is our admonition. When Scipio ſaw Carthage burne, he wept, being aſked the cauſe why hee wept, for that ſayth hee, I know not what ſhal become of Rome. And now who can but ſorrow to ſee Ieruſalé ſometimes the Gardé of the world, come to vtter deſolation?

5 For three cauſes did Chriſt our Sauior weepe, & at 3. ſeueral times. Firſt, Chriſt wept that we ſhould haue by ſo much more

our hope and confidence in him when wee see him weeping, which proceeded of meer compassion. Secondarily, Christ wepte to teach vs to weepe and bewaile our own misery. Thirdly he wept, to shew vs when wee should weepe, euen then when we thinke our selues in greatest securitie, and therefore let vs learne of him to weepe for our selues, who at this time (as wee see) was weeping for others.

Three times find we that Christ wept, first in raysing Lazarus, there he bewayled mans misery. Secondarily, ouer Ierusalem, there he bewayled mans securitie, Thirdly, vpon the Crosse, there he bewayled mãs infirmitie. Christ mourned for the hardnes of their heartes, whome neyther promises in mercie, nor threatninges, and those in iustice could induce to acknowledge in time their day and time of their visitation. If he were seene to weepe in the presence of o-

thers wee may eaſily conceiue that in the dayes of his fleſhe, hee often offered vp grownes, as the Apoſtle ſpeaketh, with ſtrong crying and teares vnto him, that was able to deliuer him.

6 What ſhould wee elſe learne by this weeping loue of Chriſt, but to be readie to bring forth weeping commiſeration for our ſelues and others? Shall wee ſee (ſaith Caſsiodor) the prince himſelfe weeping, and we in the meane while ſolace our ſelues in pleaſure? Is he a good child, that beholding his Father ſit in ſackcloth and aſhes, will ſtand by laughing and ſporting as nothing mooued? Shall the Sonne of God weepe for thy ſinnes, and wilt thou delight thy ſelfe in vaine mirth? O Chriſtian ſoule, mourne a little with Chriſt mourning. Thoſe who had the ſigne Thau (as we read in Ezechiell) were thoſe that mourned for the abominati

Heb. 5. 7

Caſsiod. Pſal. 50.

ons

Ezec.9.6. ons of the houſe of Iſraell, and theſe were ſpared in time of puniſhment. *Ad quem aſpiciam,* ſaith the Lord, *Niſi ad pauperculum & contritum ſpiritum.* *Eſa.66.2.* To whome doe I looke, but vnto the poore and him which is of a contrite ſpirit? Many cauſes haue wee which may mooue vs to weepe, firſt in conſideration of our owne ſinnes, and ſo may wee ſay with Ieremie, *O that our heads were a fountaine of teares?* *Iere.9.1* Secondarily, for the ſinnes of others, ſo Saint Paul wept, when he wrote of thoſe who were enemies to the croſſe of Chriſt: nay, that which is more lamentable enemies vnto their owne ſaluation. *Phil.3.18* It is ſaid of Gregorie Nazeanzen, that he deſired much ſome ſolitarie place to bee graunted him, where hee might ſpend the reſt of his time weeping. The Prophet Dauid ſaith, I haue mingled my drinke with weeping. Saint Auſten prayeth

God

God often to giue him the grace of teares.

Aug. in med.

The vnwise make but a sport of sinne, saith Salomon; their heart is as a barren land, where all remembrance of their sinnes is forgotten, but the wiseman is sometimes conuersant in the house of mourning. Pharao and his host were drowned in the Sea, as sinne and the workes of sinne are in the teares of repentance. Those who were diseased, found cure in the troubledpoole. We lost our felicitie by delightfull eating, and wee recouer our selues by mournful chastening. Christ once weepeth for vs, as he wept for Ierusalem, when he offered vp strong groanings and criesin the daies of his flesh.

Pro. 14.9

Exo. 14.6 Iohn. 5.2

There is, saith the Wiseman, *A time to reioyce, and a time to mourne*, wee can take the time of reioycing, but wee cannot hit vppon the time of mourning. *O that wee did knowe at*

Eccles. 2.1 3.4.

the least in this our day, those things that doe belong vnto our peace? When we are mooued to mournefull passions, let vs remember with how small pompe and pleasure, Christ passed the world who passed it in often weeping. The two Kine carrying the Arke, they lowed all the way as they went, and yet neuer stayed vntill they came to the place appointed, wee goe on weeping in this vale of teares, but yet keepe on the way still, vntill wee come vnto our iourneys end, and then an end of weeping. Heare as in *Ramah a voyce is heard of weeping, and mourning.* The Prophet Ezechiell, when hee came to see the glorie of the Lord in the Sanctuarie, hee was brought about by the North, wee passe along by many sorrowes, and then come to see the goodnesse of the Lord in the land of the liuing.

1.Sa.6.12

Ezc.44.4

Of mournefull euents, Iere-

mie ſaid, This is my ſorrow and I will beare it; cauſes of weeping and auailing, are ſometimes offered, Eli ſaid, it is the Lord, let him doe as it ſeemeth good vnto him, hee that now goeth foorth weeping, ſhall ſurely returne, ſaith the Prophet Dauid, and bring his sheaue with him.

CHAP.

CHAP. XXVII.

Of Christs passion & his suffering vpō the Altar of the Crosse, for the first of the world and saluation of our soules, how and with what deuotion all Christians should meditate thereof.

ALthough in meditating of the holy vertues of Christ our Sauiour, which do require our deuotio nate consideration: we are much moued (I doubt it not) yet when we begin to call to mind his passion, then are wee as it were carried away in contemplation, euen from our selues: and heere is it said to deuoute soules, as it was to the Disciples in the garden: *hic sedete* sit ye here. Let vs not say vnto Christ, with ſ

Math. 26. 36

Iewes come downe from the Crosse, but let vs fasten our selues to his crosse. Let vs goe with the blessed virgine to mount Caluarie, and stande by a while beholding in mournefull maner what is done, and when wee haue beheld vntill they haue done crucifying the sonne of God, then with *Ioseph* and *Nicodemus* let vs take down and annoynt his crucified body, with the sweetest perfumes of prayse our heartes can yeeld, putting it in the new Sepulchre of our holiest meditations: and of those who thus doe, it may be said of them as *Dauid* sayd to those who brought him worde they had honourably buryed their master *Saule*, *Blessed are you of the Lord, the Lord recompence you this mercie*: and the Lord to recompence them this deuotion, that thus doe, *and blessed bee they of the Lord, &c.* who thus reuerence the Lord of Lords. 2 *Sam.* 2. §

Ephes. 5. 25

2 And nowe to enter into consideration hereof, Christ loued vs, sayth the Apostle, & gaue himselfe a sweete smelling sacrifice and oblation vnto God: wherein we may consider these three things: first the mouing cause, to wit loue, *Christus dilexit nos*, Christ loued vs. Secondarily, the offering which this loue caused him to offer, *Obtulit seipsum*, he gaue himself. Thirdly, the end why he gaue himselfe, *Vt esset propitiatio Dei patris*, That he might bee a reconciliation for man with God the father. For the first, to wit loue, the mouing cause of all, what greater loue is there then for one to giue his life for his friend yet greater was the loue of the Sonne of God, who gaue his life for vs that were his enemies. Doubtlesse, sayth the Apostle, one will scarce die for a righteous man, and yet one is founde to die for them that were vnrighteous, and then to,

when

when it was in his power to die, or not to die.

The greatest perfection and force of loue, sayth the Philosophers, is the force vnitiue, and this was neuer in any so forceable as in Christ, when he would unite vnto himselfe his Church or congregation, which accordeth with this of the holy ghost, Let a man so loue his wife as Christ loued the congregation, The wife is chargeable but far more chargeable was the Congregation to him. *Ephe 5.25*

3 For the offering it selfe, it was himselfe, *Aaron* and all his sonnes, neuer made such an offering as this was he gaue himselfe a sacrifice. Why was there nothing in heauen or earth that could haue beene offered else? Was there nō other sacrifice to be had but innocēt *Isaack*? Must none bee offered to make a reconciliation for man but the sonne of man? And was sinne then so heynous that nothing could cleanse the cōtagion ther-

of, but the death of an innocent lambe? Stand and heare a litle O sinfull man, thy sauiour him selfe speaking vnto thee: For thy sake doe I suffer all this, for thy sake doe I offer my selfe, as thou seest a sacrifice vppon the Crosse, all this doe I doe for the loue of thee, thy sinnes are the thornes that pearced my head, the speare that opened my side, thy delicates was the vinegar and gall that I dranke, thy libertie and looseneſſe was the nailes that faſtned me to the croſſe, ſee whither thy ſinne, thy vanities, O man hath brought me? Beholde me ſuffering for thee, to reconcile thee vnto my father? Doth he not by this O Chriſtian man enflame thee with his loue ſtrengthen thee with his merite, and comfort thy ſorrowful heart with his aboundant mercie, if he were puniſhed for vs, then were wee puniſhable of our ſelues. When now puniſhment had taken place, and began to

wax fiercer and fiercer, amongſt the reſt of the people, *Aaron* makes ſpeed, takes the cenſer in his hand, puts on fire, and goes quickly vnto the Congregation to make an attonement for them. This attonement hath our *Aaron* made for vs all, when hee offered no other offering then himſelfe. *Nũ* 16.47

4 What hath man more to offer, or to giue then his goods, his honour, and his life, all this hath Chriſt offered and giuen vs: his goodes, when hee left his kingdome in heauen, his honor, when he was reprochod of men, his life, when he yeelded vp the ſame for all vppon the Altar of the Croſſe. But how many indignities did he ſuffer before he came to the accompliſhment hereof, when as like a meeke Lambe he was caried and recaried from iudgement, to iudgement, when he was mocked and ſcorned of all ſortes. In his ſuffering it ſelfe we may conſider,

amongst whom, and when hee
suffered: amongst, euen his owne
Iob.18.35 people, *Pilate* sayd, *Thine owne nation hath deliuered thee vnto me:* where did he suffer, but at Ierusalem the kings Citie, and there without the gate of the same Citie, in a place called Caluarie, where theeues, and murderers were wont to suffer, when was al this done, but in the chiefest solemnitie of the Iewes, at which time no small concourse of people from all places were assembled, and might beholde what was done? according to that, *O vos omnes qui transitis per viam attendite si est dolor sicut dolor meus*, O all you that passe by, behold and see, if there were euer sorrow like my sorrow? From the houre wherein he was sought for and taken by Torch-light, and lanthornes, vntill the sixth houre of his crucifying, that hee gaue vp the ghost: one betrayeth him, another apprehendes him, one binds

him,

him, an other leades him bound from *Pilate* to *Herode*, from *Herode* to *Pilate* againe: one seeketh false witnesse agaynst him, an other cryeth out vpon him, hee is not worthie to liue: one scourgeth him, an other strikes him on the face: one clotheth him with purple, an other putteth on his heade a crowne of thornes, a third giues him a Reede, mocking him, so they neuer let him rest, vntill they haue no more what to doe against him.

5 When wee haue seene his suffering, let vs consider howe great hee was that suffered, euen he it was, to whom power ouer all thinges in heauen and earth was giuen: he, before whom the 24. Elders fall downe: he, whose countenance *Iohn* a little after beheld to shine as the Sunne in his strength: when hee sawe him, and fell at his feete as dead, hearing a voyce proceede from him, *Feare not, I am the* *Mat* 28. 18

Apo. 1. 18.

first, and the last, and I am aliue, but was deade, and am aliue for euermore, and haue the keyes of hell and death. And thus who it was that ſuffered.

6 Nowe for whom ſuffered he all this? Euen for none other then ſinfull men: For Chriſt ſuffered in the place of ſinners, and with ſinners, to ſhewe that hee ſuffered for ſinners. O Chriſtian man learne to hate ſinne which was ſo heynons: and as often as thou art at leyſure to meditate of the paſsion of Chriſt, (which thou ſhouldeſt dayly doe) for it is better, ſayth one, then thy faſting with bread and water, ſo often, I ſay, as thou doeſt meditate of his paſsion, cal to mind as the greatneſſe of thy ſinnes, ſo alſo the greatneſſe of his loue who died for thy ſinnes, that as in the one thou mayeſt bewaile thy owne wickedneſſe, ſo in the other, thou mayſt acknowledge his bountie and mercy towards

thee

thee in redeeming thee from the same.

7 And of whom suffered he all this iniurie? Euen of his owne kindred and acquaintance the people of the Iewes. After all his myracles, and workes of mercie done amongest them in curing their sicke, cleansing their Leapers, and healing all that came vnto him: after his feeding so many hungrie people in the Wilderneſſe, teaching so manie the way to saluation that came to heare him, nowe they rewarde his paines and trauaile with opprobrious contumelies, his vnspeakeable mercie with bitter hatred, neuer leauing him vntill they bring him vnto the death of the Crosse. Thus hee suffered not of straungers and forreyners, but of his owne neighbours, yea, his owne Brethren as himselfe calleth them, *It is not good to take the Childrens bread, and to giue it vnto Dogges*: By the one *Mat. 15. 26*

hee vnderstandeth the Iewes, and by the other the Gentiles, by the one Gods children, in the first place, by the other Aliens.

8 Foure thinges there are which we should meditate vpon concerning the passion of our Sauiour Christ, Fit for imitation, calling to minde his patient suffering, we should not abhorre suffering, or murmure agayn't tribulations, seeing Christ our Sauiour suffered so great things as he did. Secondarily, for compassion, wee ought to consider with griefe of mind, that our sinnes were the cause of all this, and therefore we should truely repent vs of them. Thirdly for admiration, when we call to minde, *who, for whom, and what he suffred.* Fourthly, for resolutiõ, that is to resolue our selues to giue our bodies, as the Apostle speaketh, *a sacrifice to serue him, who hath giuen him self a sacrifice to saue vs*, and so haue we by his passion, imitati-

Rom. 12. 1

on to direct, compaſsion to v-nite, admiration to ſtir vp, reſo-lution to perfect our Chriſtian loue and dutie towards him.

9 To go forward, & to leaue all the indignities offered him in the iudgemēt hal, his ſcourging, crowning with thorns, buffeting, ſpitting vpon, bearing his croſſe, & the like: now the greedy ſoul-diers begin to ſpoile him of his garments, expoſing his ſacred body all naked vnto the ſharpe and cold aire, which crueltie was not wont to be offred but to ab-iect perſons. Then begin they to faſten him to the croſſe, racking and ſtraining his hands and feet farther thē naturally they would extend, ſo cruelly are all parts of his body ſo ſtretched, that ỹ be-holders might tell all his bones, according to that *dinumerauerunt omnia oſſa mea*, They tolde all my bones. Here is he faſtned vnto the croſſe with nailes, at the hands & feet, *Foderunt manus*, They digged my hands & feet. *Pſal. 21. 16. 17.*

Inexplicable was this suffering, the nailes pearcing those places where the sinews meet togither, the poise of his body euery moment increasing the paine, now they offer him vinegar mingled with gall, according to that, *they gaue me gall to eat, & vinegar to drinke.* Oh how mildely did he suffer all this? How should we be content to leaue earthly things, seeing him stripped & spoiled of his clothing? how should we crucifie the flesh, and the concupiscence thereof, when we remember his spare flesh to be fastned to the crosse? See we here *Abell* killed of his brother, the serpent lifted vp to heal al that are stung, O most louing Sauiour sayth S. *Austen*, that which the sinner deserueth, the innocent suffereth.

Aug. medit. 7.

Mat. 27. 37

10 A superscription is written by *Pylate*, vpon the crosse, *Iesus of Nazareth, king of the Iewes. Pilate* although ignorant commended Christ in this superscriptiō in 3. things. First for the

remission

remiſſion of ſinnes, in that hee wrote Ieſus. Secondly, for the beſtowing of grace, in that hee ſaid of Nazareth. Thirdly, for his power, in that he called him King of the Iewes, and this is written in three tongues, for that of all ſortes comming vnto the Feaſt, euery tongue might cõfeſſe Ieſus the ſonne of God.

It is written in Ebrew, Greek, and Lattine. In Hebrew, for the Iewes who gloried in the Law: In Greeke, for the Grecians who gloried in wiſedome, and in Lattine for the Romanes who moſt gloryed in dominion and power, as if Pilate ſhoulde haue ſaid: This is the king of all Religion, hauing reference to the Hebrewes; of all wiſedome hauing referenceto the Greekes; of all power, reſpecting herein the Romaines.

And theſe three ſortes ſayeth S. Auſten may challenge vnto them the dignitie of the Croſſe, to wit, all deuout and religious

rich or poore, all ſignified by the Hebrewes: all wiſe, who are noted by the Greekes: all mighty, who are reſembled by the Latines: So then the Religion, the wiſedome, the power of the world, confeſſe Chriſt their king, *Rex Iudæorum* King of the Iewes, that is to ſay, of them that confeſſe him, for ſo it ſignifieth of Iuda, and this ſuperſcription is written in their harts: he wrote King of the Iewes, not for that hee was onely King of thē, but hee was King of the Gentiles alſo euen of al that do confeſſe him.

11 And this ſuperſcription is written in his death, to ſhew that for all his ſuffering death, hee loſt not his kingdome: The Iewes ſaw it to their ſhame, and therefore would not haue this title altered, which Pilate refuſed ſaying: *Quod ſcripſi, ſcripſi*: that which I haue written, I haue written, it is true, I will not alter it, and Pilate in the end found it

Iohn 9.22

true

true indeed, to the terror of his wretched conscience, who after he had heard of the souldiers the veritie of the resurrection of our Lord, liued in continual anguish, vntill at last after disgrace receiued of the Romaines, hee came to a desperate ende, by casting himselfe away, as histories mention.

12 While this was doing, to returne vnto the manner of our Sauiours Passion, at this time did they not also spare to reproach him, and this was done by many: first of them that sate by him and watched him, secondarily by some of the high Priestes that came to marke him, thirdely, of those that passed by, and wagged their heads at him, fourthly, of the theeues that were crucified with him. One of the Euangelistes sayeth, they both reuiled him: S. Luke mentioneth one onely: It seemeth sayeth Austen, that both of them beganne to reuile him, of which S. Ma-

Mat.27. 44 *Luke.23.* 39.40. thew ſpeaketh, but one perceiuing the Heauens troubled, and other ſignes, moued with remorſe deſiſted, and then onelie one of them according to Saint Luke reuiled him.

Mat.27. 40 *Mar.15.* 29 13 Now they beginne to repeate the wordes of the falſe witneſſes: *Thou couldeſt builde the Temple if it were deſtroyed, if thou bee the ſonne of God ſaue thy ſelfe.* No ſayeth Beda, *Se ſaluum facere crucem deſcendere noluit, quod Chriſtus eſt Dei electus*: If thou bee the ſonne of God? nay, becauſe hee was the elected of God, hee would not come downe, for therefore came he into the world. Beleeue ye him, riſing from the ſepulchre which is more then deſcending from the Croſſe.

The other malefactor ſayeth vnto him: *Remember mee when thou commeſt into thy kingdom*: What kingdome was this? ſurely no temporall kingdome, *In regno tuo*, In thy kingdome, that

is a better Kingdome then any here beneath, or that Tiberius now enioyeth.

Great was the faith of this Theefe, for neyther the feare of the Iewes now present, nor the sharpenes of his own paine, the blasphemie of his Fellow, the flight of the Disciples, the apparant infirmity of Christes flesh, made him a new way to wauer, but first hee acknowledgeth Christ to be a Lord, secondly he praieth to be remembred of him and therfore he acknowledgeth him to be of power to doe him good. This theefe could help himselfe but in two thinges, his hart, and his tongue, which hee doth, with his heart he belieueth with his tongue hee maketh confession of Christ his Sauiour, while his bad fellow now dying insulteth ouer the Lorde of life.

14 And now behold we our Sauiour Christ taking his farewell of the worlde, by yeeldidg

vp his life for mans redemptiõ At this very time let vs hear him as a Doctor in his chaire, in his seauen last wordes vttered vpon the Crosse, which by some are deuided into eight: Two of these he spake to sinners: *Pater ignosce illis. & mecum eris in Paradiso*, Father forgiue them. And thou shalt be with mee in Paradise: Two for the godly, *Woman behold thy Sonne*, and to the same disciple, *Behold thy mother*, Two for the world, *Sitio*, *consumatum est*, I thirst it is finished, Two for himselfe, *My God, my God, why hast thou forsaken mee*, and *Father into thy hands I commend my spirit.*

15 The first was spoken in the act of his crucifying, when framing himselfe to the crosse, he sayeth: *Father forgiue them, they know not what they do*: good to me, but hurt to themselues, & so is it with them that hurte others, they know not what punishment they bring to them-

ſelues, and what crown and garland to them whome they think they moſt hurt: *They know not what they do*: He prayeth not ſo much for them who did know, or ought to haue known him to bee the true Meſſias, as for the Laye and illiterate people, who of a blind zeale did, they knew not what: what greater miracle then this louing prayer? there was a word of all patience and piety, full of loue and vnſpeakable ſweetnes, they ſay, his bloud be vpon vs, and he prayes it bee not vpon them, Father forgiue them: euen now pearſed with nayles, crowned with thornes, loaden with ſcoffes and reproches, and yet here amongſt all, a *Pater ignoſce illis*, Father forgiue them? and it was not without a miſterie that hee ſaid, Father forgiue them. By all this wee learne to beare the greateſt iniuries of the world, & to pray withall for our very enemies, what ſhould duſt and aſhes

take

take vpon it to reuenge, when the Lord of Heauen and earth ſo meekely endureth all? what did the world euer ſee more patient, more charitable, then the ſonne of God? *Father, forgiue them*, pittying thoſe that perſecuted him.

16 The ſecond worde was ſpoken to the Penitent theefe, *Mecum eris in Paradiſo*, Thou ſhalt be with me in Paradiſe, which we vnderſtand not to be ſpoken of that earthly Paradiſe, from which Adam was expulſed but of that emperial placewhere the Saints and Angels are aboue in glory. By this ſaying comfort is giuen to them that repent them of their ſins, and call for mercy vpon Chriſt crucified, behold how bountifull Chriſt is, he giues a theefe paradiſe that doth but aske it of him. Here one worthy of puniſhment and worthy to ſuffer death by his own confeſſion, receaueth mercy at the laſt inſtant. but yet no

man

man ought by this example, of set purpose to deferre his conuersion vnto the last, the priuiledge of a few, much lesse of one, doth not inferre a commō law for all. Christ here giues mercy vnto a theefe, and vnto a theefe at the last cast, to shew there is no place left for despe-ration. but see the faith of this thiefe that findeth mercy? a disciple denieth his Maister, this thiefe acknowledgeth him, hee seeth the Sonne of God hanging vpon the crosse, and yet he prayeth vnto him as God, sitting vpō the throne of maiest in heauē, he accuseth his own defaults, reproueth the blasphemy of his Fellow, hee acknowledgeth Christs innocency, the Iewes that know the law crucifie him, he seeth him in all contempt, & yet he confesseth him a King, a Lord, to be a Lord requireth power, & a King rule, but here is neither to see to. He beholdeth him suffering death, and yet hee

Eus. Emis. de Beat. Latro.

makes

makes requeſt vnto him as the giuer of life: hee which had before ſtolen earthly things, now ſtealeſ heauen: O admirable conuerſion? That which wee ſhould take example of, is an example of comfort, of mercie, of hope, of forgiueneſſe, of confeſſing our ſinnes, and with ſteadfaſt faithfulneſſe of acknowledging the Sonne of God, & craiuing mercie to bee remembred of him in his kingdome.

17 The third word was, when he ſaid vnto his bleſſed mother; woman behold thy ſonne. And to conſider theſe two together, when he ſaid vnto the ſame Diſciple, behold thy mother, as if hee ſhould ſay vnto the bleſſed Virgine, hitherto haue I obeyed thee, and cared for thee as a Sonne, from henceforth in my ſtead, I will leaue thee a Diſciple. Vnto the other, Iohn thou haſt done me ſeruice. now doe it where I will thee, behold her to whome thou ſhalt performe

obedience, and care as the ſonne to his mother. And thus Chriſt a Virgine (ſaith Saint Ierome) commits his Virgine mother, to a Virgine Diſciple. This third word, is a word of pitie, and care, for to ſee him now in ſuch dolors and paines, to take care for his mother was a token of much loue, whereby hee ſheweth vs, to helpe our parents and doe them good, what in the world wee can. But what a chaunge dooth the bleſſed Virgine make, who hath for the Lord, the ſeruaunt; for the Maſter the man, for the ſonne of GOD, a ſonne of Zebedie? This change could not but grieue her, & pearce (as Simeon had before ſaid) her verie heart. *Woman behold thy Sonne*, not naming her mother, which verie name mother, might haue encreaſed her griefe, beholding the paſsion and departure of ſo deare a ſonne, and might moue her motherly mind

Hier. cont. Iouinia.

Luk. 2. 35

to

to more and more ſorrow. The ſonne crucified aboue, the mother mourning beneath, his wounds wounded her heart, his piercing was her piercing, euerie ſtrooke of the nayles ſtrooke through her breſt, all this while not a word is mentioned, weeping would not ſuffer her to ſpeake, who at any occaſion ſpake ſeldome, the longeſt ſpeach ſhee vſed that wee read of, was her Magnificat, her ſpeach with God.

The Nurſe ſees her youngling dying, the mother her ſonne. In one day ſhee is depriued of a ſonne, of a Sauiour, though not loſt; yet left for a time, ſuch a parting, ſuch a ſonne ſuch a mother, ſuch teares, ſuch loue, neuer was, nor ſhall bee? On the other ſide, O louing diſciple, beloued of the Lord of loue, thou art now left for a time, but neuer ceaſe to mention loue? Or wright of loue? Ionathan and Dauid, Iacob and

Benia-

Beniamin, weept at parting. *It* followeth.

18 From the ſixth howre, there was a darkneſſe vnto the ninth, the Sonne of righteouſneſſe ſuffereth Eclips, the viſible Sunne, or the moſt cleare light of the world hideth his beames, as not able to behold the Lord of heauen and earth ſuffering, all creatures ſeeme to ſuffer with him, the earth trembleth, the heauens are all in blacke, as in mourning maner. The graues open, the rockes or ſtones cleaue a ſunder, the whole frame of nature is diſquieted, when now the God of nature ſuffereth. What a ſolemne and dolefull time was this, ſome ſtrike their breaſts, others ſtand wondring. The Centurion ſaith, as it were lifting vp his hands to heauen, *Surely this was the Sonne of God?*

19 The fourth word, was about the ninth houre, when hee cried *Eli, Eli, Lamma ſabachthani,*

thans, My God, my God, why hast thou forsaken me? Which for that hee spake in the Hebrew, some standing by and hearing this, said, hee calleth for Elias. These according to Saint Ieroime were the Romane souldiers, who vnderstoode not the Hebrew, or peraduenture some of the Iewes themselues, who by reason of the noyse, could not well discerne what was spoken. The doubling of the voice, sheweth his double nature, his Deitie spake not this, which was impassible: Like as the Sunne shining vpon the wood the axe cutteth the wood, but the Sunne remaineth inuiolable. His humanitie spake this, which suffered & spake at this time as humane nature is wont to speake: when it thinkes it selfe forsaken, not that the Sonne of God was any way doubtfull of diuine assistance, but to shew how truely he bare vpon him mans infirmitie (sinne onely excepted) which

thinkes

thinkes it selfe forsaken in times of griefe. Here we are moued to suffer with Christ, beholding insensible creatures themselues to suffer with him. S. Ambrose saith, *Pro me doluit, qui pro se nihil habuit quod doleret*, He sorrowed for mee: which had nothing for himselfe to sorrow. Rationall affection cried, *My God, my God, why hast thou forsaken me*, sensible affliction cried the same, and it in Christ, a voice not of diffidence or so much of complaint, as of admiration. Behold O man what I suffer for thee, behold the punishments wherewith I am afflicted, & when thou beholdest the outward man, thinke also that the inward man is partaker of sorrow and suffering: wherewith I am pearced, finding the vngratfulnes of thee towards mee suffering for thy sinnes. Heare we learne in times of extremitie to offer vnto God our sorrowful sighs & supplications, & though wee seeme to the eye of the world to be forsaken,

yet

yet wee may take comfort in his mercy, who is neere vnto al the that cal vpō him, as the Prophet speaketh, yea then, when they powre out faithfully their complaints before him.

20 The fift word was, when Iesus knew that all things were now accomplished which were spoken of him, this remained, *Psal.69.21.* They gaue mee vinegar to drinke, hee saith, *Sitio. I thirst*, that the Scripture might be fulfilled which was written of him: *They gaue me vinegar to drinke*, when it is said that the Scripture might be fulfilled, wee doe not vnderstand this equiuocally, but consequently, as the Scholemen speake, for Christ did not this, therefore because the Scripture had spoken it, but therefore the Scripture spake it, because Christ in time should doe it. When he saith, I thirst, what was this thirst naturall caused by the emanation of his bloud, together with the extremities of his sorrowes? Which in part also is true, for his

drinke, but Christ hath no other but vinegar and gall. Behold what a supper they giue our Lord (for it was now supper time) here was the banquet our sinnes giue him gall to eate, and vinegar to drinke, O miserable men that we are, to seeke delicates: here are we taught to drinke with Christ, the Wine of deuotion mixed with myrre, the mortification of the flesh: and gall, the compunction of the spirit. On the other side, wee must take heede that wee giue not Christ thirsting for our saluation, vinegar mixed with gall, as these men did, that is, an euill and sinfull life, which is vinegar mixed with the gall of scandalous conuersation.

22 The sixt word was, when hee said, *Consūmatum est.* It is finished, that is, all whatsoeuer was spoken of my suffering is now compleate, the honour of my father, the good of the faithfull, all that I should doe con-

cerning

his bloud exhausted, extremitie of thirst followed, but there was withall in Christ a thirst supernaturall, and this thirst was the saluation of soules wherwith he laboured, as with a most vehement thirst, or desire. The Prophet saith, *Sitit anima mea ad deum, My soule is a thirst for God.* This thirst of Christ was our health, our ioy, O good Iesus, saith Saint Barnard: *Sitis tua salus mea, Thy thirst was my saluation.*

21 And here somewhat is added to his suffering, for when these men had hurt him so much that they could almost hurt him no longer, they giue him sowre wine, vppon a bunch of Hsope a bitter herbe, mixed with myr and gall, such as they had giuen him to drinke, before his lifting vp to the Crosse, here they denie that vnto the Sonne of God, which they were wont to grant to greatest malefactors, giuing them at these times Wine to

drinke

cerning my obedience to his will, who gaue him this worke to accomplish, *Consummatum est*, It is finished: Nothing remaineth in this suffering but now my dying, and now I die. This our Sauiour spake, as hauing fought a good fight, and finished his course, this hee spake as one hauing vndertaken a iournie, & hauing now gone through many passages, at his iournies end he saith, *Consummatum est*, It is finished: first lifting vp his eyes to heauen, *Father thy will*; then beholding men vpon the earth, faithfull men your health, then respecting the breaking of the Serpents head, Sathan the vanquishing of thy power. *Consummatum est*, It is finished. O happie voice of the Son of God.

23 The seuenth word was, *Father, into thy hands I commend my spirit*: S. Luke saith, that hee cried this with a loud voice: some of y ancient Fathers think our Sauior was now meditating

vpon the one & thirteeth Psalm, and comming vnto those words in the Psalme, *In manus tuas, commendo spiritum meum*: He vttered them with an audible voice. *Into thy hands I commend my spirit*, and so gaue vp the ghost. This was now the ninth houre of the day, when as the Sunne was darkned, and the earth shooke, with other signes that appeared, as the Euangelists shew. At this houre Adam sinned, *Hora qua Adam peccauit, Christus expirauit*, The same houre of the day wherein Adam sinned, Christ died, by dying, Christ opened the gate o Paradise, which Adam by sinning shut vp against him and his. Adam in the Garden lost life, and Christ in the garden restored life, when hee yeelded himselfe with these words, *Into thy hands I commend my spirit*, euen vnto the suffering of death. For these words being vttered, he gaue vp the ghost, his eyes closed, his

countenance pale, his head bended downe: heauen nor earth euer saw such a sight, the God of life, the Author of life, and life it selfe becomes dead. In this word we may consider many thinges, as first, that our departing soules should be commended into the handes of our heauenly Father: Secondarily, somewhat we haue here for the strengthning of our Faith, Christ bending downe his head, vttered these wordes; not of constraint, but voluntarily: who euer lay down to sleepe so peaceablie, as Christ dyed, when he gaue vp the Ghost? Men whē they are dying, they are scarse able to breath, at this time Christ speaketh with a loud voyce. *Father, into thy hands I commend my spirit.* We see what Christs exaple doth teach vs to do in cōmēding our departing soules into his handes, how at the hower of his death he prayed, he wept, & spake vnto his heauenly Father as we haue heard, and commending his soule into his hands.

25 And there may the Christian man enter into a large field, in entring into a meditation of all these together. Wee were more insensible then the senceless creatures, if we are not moued with ꝑ passion of our Lord, whose death was our merit, consider wee how great things the sonne of God hath done for vs, & suffered for our redemption, consider wee how great things they were which he suffred, how great his sorrowes were, which shewed the greatnes of his loue, how great his injuries were, whē he was falsely accused, mocked, spit at, buffeted, whipped, crowned with thornes, bereft of his cloths, burdened with his crosse, pierced with nayles, lanced with a speare, & so died. They shal see him whome they haue pierced.

Gē. 45. 34. When Ioseph said vnto his brethren, I am Ioseph whome you sold into Egypt, they were so astonished they had not a word to say: when Christ shall say, I am your brother, I am hee whome

thou

thou crucified, how shall they be confounded that crucified him? But what ioy shal they haue who believe on him? Vp O Christian soule, and with the Doue make thy nest in ye holes of this rocke? Behold the wounds of thy Sauiour? Come to this Arke, whither all creatures repaire to saue them selues. Stand, and behold a little with the deuout women, the body of thy Sauior vpon the crosse, see him afflicted frō top to toe, see him wounded in the head, to heale our vaine imaginations: see him wounded in the hands, to heale our euill actions: see him wounded in the hart, to cure our vaine thoughts: see his eyes shut vp, which did enlighten ye world, see them shut, that thy eyes might be turned away from beholding vanitie: see those eares, which were wont to heare the ioyful hymne of the Cherubins, *Holy, holy holy*: now to haue heard a multitude of reproaches: see that countenaunce which was *Esai. 6. 3*

goodly to looke vpon, ſpitted and buffeted. The bloud of Abel cried, iuſtice, iuſtice: but the bloud of Chriſt cried, mercie, mercie: that wee had hearts to meditate of the paſsion of our Lord! There is nothing of which we ought more to think, more to ſpeak, more to read, or more to meditate of, then of this, becauſe the remembrance hereof appertaineth to the ſaluation of our ſoules, increaſeth faith, driueth away diſpaire, giueth fortitude againſt the afflictions of the world, ſtrengtheneth vs againſt temptations, filleth the mind with ioy, cauſeth a lothing of ſinne, and after a wonderfull maner ſtirreth vs vp to all deuotion. This our Sauiour Chriſt himſelfe well thought vpon, when hee left ſo high a Sacrament, ſo full of heauenly miſteries, for the continuall renewing in our hearts of this his moſt bleſſed paſsion. O ſweete Ieſus ſhould euer vnthankfulneſſe of

this

this loue of thine creepe vpon vs? Should not thy precious bloud ſoften our adamant hearts, who haſt deliuered vs from infinite miſeries, purchaſed by thy death? O infinite goodneſſe and freely offered! thy ſelfe haſt offered thy ſelfe vnto thy father; a ſacrifice for our ſinnes, there is no burden heauier then ſinne, this haſt thou eaſed vs of, O bleſſed ſon of God while I liue, ſaith the Prophet, will I call vpon the Lord, yea, as long as I haue any being. **We will offer vnto God the ſacrifice of thankeſgiuing, and praiſe his name for euer and euer, who ought to bee praiſed.** What ſhall ſeperate vs from the loue of Chriſt?

And thus we meditate of the paſſion of our Lord, who ſuffered death, to ouercome death: of which Saint Auſtin mentioneth a double cauſe the one, that Chriſt died for vs to deliuer vs, the other that theſe *Aug. Serm de Nat. 3. etin Pſal. 34.*

whome hee had redeemed by his death, he might teach by his grace, and by his example instruct: for why did the head, saith the same father, suffer, but to giue the body an example? Christ humbled himselfe vnto death, euen vnto the death of the crosse: wee ought also to humble our selues to bee crucified vnto the world, and the world to vs: vnto him were our sinnes imputed, vnto vs his righteousnesse: he gaue himselfe a sacrifice to saue vs, and wee giue our selues a sacrifice to serue him.

CHAP.

CHAP. XXVIII.

Of Christs resurrection from the dead, and how the Veritie here-of doth much strengthen our Christian faith.

LOue saith Salomon, is as strong as death, we shall now see in the resurrection of our Lord this verified, whome we haue considered, dying for our sinnes: for here we find that loue that was stronger then death. Now behold we him, as a Champion returning from the spoyles of ioy, after so many labours and trauels, now meete wee with him to, in ioyfull maner. Our Dauid hath slaine his ten thousand, our Eagle is renued, our Phœnix is reuiued, our Ionas is come safe *Cant.* 8.6 *1 Sa.* 18.7

and sound from the belly of the whale. Our Sun that went down in a ruddy cloude, is risen againe with glorious beames of light: our graine of corne that was cast into the earth, is sprung vp and flourisheth: our *Ioseph* is deliuered out of prison: our *Sampson* hath carried away the gates of his enemies: our spouse is come, the voyce of the Turtle is heard in our land, Christ our redeemer is risen from the dead. He is risen early, that was late in the euening layd in the Sepulchre after his dolefull passion: he is risen, he is risen, wherefore with the Prophet we say, *Sorrow may endure for a night, but ioy commeth in the morning.*

Iudg 16.3

Psal. 30.5

Christ hastened his resurrection, that his disciples might not too long dwell in sorrow, hee would that their mournful harts should soone receyue comfort. Christ rose earlie the third day, to haue layen longer, might haue bred doubt of his rising,

to haue rose sooner, of his dying. Had only the sorrowfull Apostle, or those women that came mourning vnto the Sepulcher, the ioy of the resurrection? No, this was the ioy of thousand thousands, which may say with *Dauid*. *This is the day of the Lord, wee will reioyce and be glad in it.* Looke wee vnto the passion before mentioned, there wee see weeping, and wayling, sorrow and suffering on euerie side. The blessed virgin, the disciples full of heauines, now all is turned into ioy. The Angel appeareth in white, the women run and tell the disciples, they scarce beleeue either the Angels, or one another for ioy, A little before, the stone is refused of the builders, Deliuer vnto vs *Barabas*: nowe is this stone the head of the corner, which ioynes togither the building of two nations, both Iewes and Gentiles. A little before, we haue no other king but Cesar,

Ps. 118.20

Ioh. 20.2.3

Ps. 118.22
Esa. 28.16

now

now is he a king aboue all Cesars: a little before, *he trusted in God, let him deliuer him, if he wil haue him?* Now is he deliuered, and God is with him, & he with God: a litle before, is he a lambe led vnto the slaughter, but nowe a Lion of the tribe of Iudah: A little before, he was in humility, and iudged of others, now is he risen to appeare the Iudge both of quicke and dead, at the right hand of God aboue in glorie.

Act. 8. 32.
Apo. 5. 5.

2 Wherefore O faythfull Christian man reioyce in the Lord, yea, saith the Apostle, againe I say, reioyce, reioyce in the resurrection of thy Sauiour: for many are the benefites that hence arise. Now is thy Lord returned from the battaile, nay from the conquest ouer the Diuell, sinne, hell, and death, thanks be vnto God that hath giuen vs the victorie by Iesus Christ our Lord. Beleeue that his resurrection was the cause of thy resurrection, for hee which ray-

Phil. 4. 14

1. Cor. 15. 57

ſed Chriſt frō the dead, ſhall alſo raiſe theſe our mortal bodies by his ſpirit that dwelleth in vs. If thou conſider this, thou ſhalt haue conſolation agaynſt all feare and dread of death, for thou mayſt ſay, *I know that my Redeemer liueth.* Againe, *I will lay me downe to ſleepe, and take my reſt, for the Lord maketh mee to dwell in ſafetie.* Becauſe this was ſo behouefull a poynt for the ſtay of our Chriſtian fayth, Chriſt appeared ſo often vnto his Apoſtles, after his reſurrection communed with them, as at other times, ſo then eſpecially, when their hearts did burne within them as he opened the Scriptures, ſhewing them the veritie of his reſurrection. The Apoſtles whoſe charge was to teach glad tydings vnto the worlde, the firſt tydings they taught was the doctrine of the reſurrection.

Lu.24.32

Act.2.24. 32
Act.3.26.
Act.4.33.

The Euangeliſts doe moſt diligently ſet foorth vnto vs the

reſur-

resurrection of Christ, as a thing profitable & ioyfull to all faythfull beleeuers, for in the resurrection, wee see how Christ
Mat 16.21 is exalted, and what hope wee haue in him. This they lay downe with many circumstances, both by testimonies before and after: before, that hee had tolde his Disciples hee must die, and rise againe: after, in that hee was conuersant amongest them fortie dayes, walked in the way with two of them, communing of the thinges that were done at Ierusalem (and surely in time of sorrow to commune of Christ, and talke of him in our wearisome iourney of this life; shall much comfort vs,) at this time, Christ walketh with them, their vnderstanding is opened.

3 The women come vnto the Sepulchre, and view euery place throughly, they finde the stone rolled away, the linnen cloathes remaining a signe his body was not taken away, but risen, for

these were togither laid with his bodie in the sepulchre the body gone, the Angels testifie he is risen, what say the souldiours to this? First they confesse a truth, afterward corrupted with mony, they giue out, his disciples had stollen away his bodie, while they were a sleepe. If they were a sleepe, how saw they the Disciples steale away the bodie? If they were not asleepe, how could a fewe weake fishers take away the bodie from a bande or companie of armed Souldiours? but let them confesse the truth, as they did before vnto the high priests, & after whē they were charged, that they had *Mat. 28* seene a vision of Angels, & that *13.* he was risen indeed, So the veritie is inuincible, & the ioy great of the resurrection: we see a desire and loue to Christ in *Peter* and *Iohn* for why they runne to the sepulchre (affection makes vs *Iohn. 20. 4* diligent) the women come with sweet odors to anoint ye body, we

haue

haue no sweet odors, but many vnsauory sinnes to bring vnto the resurrection, and there to offer vp the incense of our prayse which is the sweetest offering our heartes can yeeld. Mary commeth neare her Lord, Christ

Ioh.20,17 sayeth vnto her, *Woman, touch me not*; not but that Christ had a body tangible after his resurrection, but Mary touch mee not, do not so much affect my presence here on earth, as my presence in heauen. By this we learne, to know and honour Christ, as he is risen and sitteth at the right hand of God aboue. S. Paul writing to Timothy saith

2,Ti.2.7: μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν: Remember that Iesus Christ is risen from the dead: When the Teacher giues his Scholler many lessons, if he giue him one amongst the rest with a *Memento*, Remember this: he thinkes that of all other of most especiall regarde, and worthy of the best obseruation,

and

and it seemeth the Apostle so accounted of the resurrection: for what is there more necessarie for our Christian meditation, then here to cal to mind that it was he who did redeeme Israell, that as he rose powerfully in himself, so also did he in those that beleeue on him, that he rose

κατὰ τὰς γραφὰς, according vn to the scriptures, that he rose by way of equitie, for first he humbled himselfe, and then God exalted him, giuing him a name aboue all names, That hee rose by way of power, for being without sinne, death could not holde him: for it was vnpossible hee should be holden of death. *1 Cor. 15. 4* *Phil. 2. 10* *Act. 2. 14.*

5 He whome Iohn not long before had seene as a sacrifice offered vpon the Crosse, when hee was, as the Prophet speaketh, without forme to looke vpon, now he seeth him after another manner then amongst theeues, now walking amongst the seauen candlestickes, then cloathed in *Esa. 53. 2.* *Apo. 1. 13 14*

purple,

purple, by way of deriſion, now cloathed as the Sunne, then called a king by thoſe that reproached him, now called the king of kinges by them that honour him: wherfore as we haue ſeen him in his humility, ſo with Iohn alſo let vs ſee him in his glory. As wee haue ſeene him fighting for vs in his paſſion, ſo let vs alſo behold him triumphing for vs in his reſurrection, for al was for vs. In the paſſiō and reſurrection of Chriſt our Sauiour, conſiſteth the ſumme of all our happines, he dyed for our ſinnes, and roſe
Rom. 4. 25 againe for our iuſtification: vnles he had dyed, we had not bin deliuered from ſinne, and conſequently from death: vnleſſe he had roſe from the dead, wee had not receiued comfort of riſing againe from the dead; his paſſion remoued away that which was euil, his reſurrection brought vnto vs that which was good. As in theſe two we haue a double benefite, ſo haue we a double

example

example: in his passion, an example of suffering, in his resurrection of hope, when we haue suffered. Which doth shew in vs two liues, the one in the flesh laborious, which we must endure, the other when wee are deliuered from the flesh, which wee must hope.

6 Now we must not onelie acknowledge with the mouth, or beliue in the heart this sacred truth of the resurrection, but we must also be rayſed vp to newnes of life: for thus much doth the holy Ghost require of vs in beliueing the resurrection. *Wee are* (sayeth the Apostle) *buried with him by Baptisme vnto his death: that like as Christ was rayſed from the dead by the glorie of the Father: so wee also should walke in newnes of life*, & this is the similitude which we do cary of his resurrection. *Rom. 6. 4.*

This is to set our affection on heauenly thinges, or things that are aboue where Christ sitteth at

Colle. 3. 1. the right hand of God; and this is the third thing that we should apply our selues vnto, in beleeuing the resurrection from the dead, that is, first to rise with him from the death of sinne and consequently to bee rayſed by him vnto the resurrection of the iuſt.

7 It is wonderfull to consider with how many strange enemies Christ had to doe at once, with the world, and the prince of the world, with death, and sinne the cause of death.

Who would haue thought y one sheepe should haue been able to haue withstoode so many Wolues? but yet heare the triumphant voyce of the conquerer.

1. *Cor.* 15. *Death where is thy ſting? Hell where is thy Victorie? the ſting of death is ſinne, and the ſtrength of ſinne is the Law.* The Apoſtle like a valiant champion goes forth, and offers challenge and combat to all these, or any of them: *Who ſo ſhall lay any thing*

to

to the charge of Gods chosen? If Satha[n] say, that will I, because they haue followed the wayes of vngodlines: If the world say, I will lay to their charge the many vanities they receiued of me, if the Law say, I will indite them because of transgression: if death say, I will arrest them by reason of sinne: S. Paul answereth thē all with a shorte reply: *Iesus Christus mortuus est, imo resurrexit:* Iesus Christ is dead, yea he is risen from the dead, as if he would say, that same rising of Christ from the dead, hath bereft you all of all your force, and now all your Pleas are frustrate. Nay, how is the poore Captiue comforted, when the iudge him selfe shall say, *Who shall detaine this Man?* I haue paid his ransome. *Rom.8.34*

8 What a ioyous thing is it now to be strengthned in the faith of the resurrection? First, in regard of the calamities of this life, for what shall dismay vs, see-

ing

ing the members hope to bee ioyned with their head? Secondly, though this life be transitorie and troublesome: yet Daniel shall be deliuered out of the Lyons den: The doue shall returne to the Arke with a branch of oliue, when once the floud & waters are fallen: Ieremy shall come out of the pit whereinto he is cast of his enemies, Our noble *Dauid* hauing gotten the victorie is gone triumphantly to raigne in Ierusalem, wee all his people and army trotting and trayning after him, shall also triumph with him in all his royaltie: we were detayned & held as captiues of cruell enemies, but by Christ the enemies are vanquished, and we are deliuered, how are wee deliuered but by the sonne of God? was it not his suffering onely that was (as hath been said) the removing of euill? Himselfe sayeth, What profite is there in my bloud, if I go down to corruption? as if hee

would

would tell vs, there were some-thing adioyned hereunto, to make his suffering glorious and beneficiall vnto others, and this was his resurrection,

9 Euery effect naturally doth shew his cause, The resurrection was the effect of his deity, and therefore gaue euident Testimony he was God: Again, his resurrection confirmeth our faith, for so doth S. Paul reason against the *Pseudo Apostols*, if the dead rise not, then is not Christ risen, if Christ be not risen, then where is our beleeuing? but Christ is risen, therefore there is a resurrection. The head doth not rise without the bodie, The head is risen, the body therefore shall rise. So the resurrection of Christ is the cause of our Resurrection, and he rising wee all rise. 1. *Cor.* 15. 13. 14.

The Lord is King (sayth the Prophet,) Let the earth reioyce, and the Ilés be glad therof. The first fruites being sanctified, all

the

the other fruites are hallowed vnto the Lord: Thomas bring hether thy hand, and feele the
Ioh. 20.27 print of the nayles? Blessed are those that haue not seene, and yet do beleeue. That which befell Christes body (saueth S. Austen) the third day, shall befal our bodies in the last day.

10 Foure sortes were there, which beheld and heard the whole manner of our Sauiours passion and resurrection. The first were a kind of men, which only were present as Spectators, hearing and seeing what was done without further obseruation: and these were many of the common people, which following their owne affaires, little respected that which was then a doing. The second were the Souldiers, who when they had watched the Sepulchre, seene the Angell of the Lord, and the Earthquake, as men amased went forth into the City, shewing what had happened, yet by

and by corrupted with money, did not sticke to tell the contrary. The third were the high Priestes and Pharises, these altogether endeuouring to suppresse the rumor of the resurrection, could in no case abide that any should so much as mention it. The fourth were the disciples of Christ, & those beleiued on him, to these did he appeare, to these brought he great ioy when they beheld him, and communed with him after he was risen.

11 After the same manner are there in the world foure sortes that are diuersly affected towardes this Article of the resurrectiō. Some as those of the cōmon sort, receiue neither ioy nor sorrow, as if it did not appertain vnto them to haue care or respect to this principall point of their Christian beliefe: These haue the name of Christians, but little consider what euer Christ did for them. Some there are of the second sorte which doo be-

lieue that Christ is risen, they thinke of it and speake of it, but they persieuere not herein, for forgoing away, they are corrupted with the world, they speake the contrary, by their workes they deny, that there is any resurrection at all. These like the Souldiers that kept the Sepulchre, follow the fauour of the world, and are lead from truth to falshood.

O vnhappy men that for vile thinges of the world leaue the ioyfull tidinges they haue heard and seene of the Resurrection. Some there are, who with the high Priests & the Pharises cannot endure the fame of Christ, or those which would set foorth the honour of his Resurrection, And of these what shall wee say? When they heare the happy tidinges of the Resurrection, they labour to draw the mindes of men from the deuotion thereof, these are the worst of all other: but some there are

which

which with the disciples reioyce and neuer rest vntill they come vnto the Sepulchre, for loue resteth not, and these see it so as it is told the, and Christ by faith appeareth vnto them, they goe not with *Mary* from thence, but are there weeping vntill his grace speake comfortably vnto them, then they reioyce and say: *The Lord is risen indeed, and hath appeared vnto vs*: And these are those who haue part in the first Resurrection, for on such the second death hath no power. This first Resurrection is to receiue Iesus Christ in true faith, and to rise from sinne by newnesse of life, and these also shall one day haue part in the last resurrection, when they shall sit with Christ that is risen before, when they shall liue with him, and raigne with him in the kingdome of Heauen. In the mean time, Christ still inuiteth them (sayeth Saint Austen) to this life, where there is no defect,

Aug. Ser. de Sp. 114

no death, saying you seeke a happy life, it is not in this Region to bee found. If one seek a myne of gold in some place, where no such thing is to bee had, hee which well knoweth it to be so, doth hee not say, why doth this man digge and delue in vaine? his labour is but lost, hee maketh a ditch, whereinto hee may descend, as for treasure here it is not: In like manner while we seeke our felicity here well we may digge and delue, and endaunger our selues, but here lyeth no treasure, wherefore we most set our affections on heauen and heauenlie thinges.

CHAP.

Chap. XXIX.

Of Christes ascension vp into Heauen: besides many good instructions, how here by our hope of ascending is confirmed.

BEcause the ascension of our Lord and Sauiour was after al his trauel, the last farewel he tooke of the world, his doinges and sayinges at this time would haue at least our Christian attention. S. Marke telleth vs that at this time he was giuing his Apostles their commission, to preach the Gospell or glad tidings to euery Creature, as also the power that they should haue to confirm this teaching by: so after he had spoken vnto them, he was receiued vp into heauen. S. Luke tels vs, that he gathered them toge-

Mar. 16. 15

ther,

ther, commaunding them not to depart from Ierusalem, but there to waite for the promise of the Father, which hee said you haue heard of me. When he had spoken these thinges, while hee was euen now (as the same Euangelist sayeth in another place) blessing them, he departed from them, and was carried vp into heauen, for a cloud tooke him out of their sight, and they returned to Ierusalem from mount Oliuet, and when they were come into an vpper Chamber, they all continued in prayer and supplication with the women & Mary the mother of Iesus. Saint Mathewe speakinge heereof sayeth, *All power is giuen vnto him*: S. Iohn sayeth no more but mentioneth his words, *I ascend to my father, and your Father.*

Act. 1. 9
Luc. 24. 51
Mat. 28. 18
Ioh. 20. 17

2 Here we see a louing Master taking his leaue of his louing Family, here is blessing and prayng on both sides, here is comforting, and looking vp to hea-

uen,

uen, though distance of place did separate them for a time, yet loue should continue them as one for euer. The men of Ephesus wept aboundantly, when S. Paule departed from them, being chiefly sory for the words that he spake, that they shoul see his face no more. But two men in white apparell or Angelles in mens forme, tell the Apostles as they stand gazing vp into heauen: *This Iesus shall so come, euen as you haue seene him goe to Heauen*: And therefore they should see his louing countenance againe

Act.20.38

Act. 1.10

When Elias was taken vp in the fiery Chariote, Elisha cried, *My Father, my Father*, the chariot of Israell, and the horsemen thereof, Because Elias, his prayers stood Israell in as good stead as all the horses and chariots did against the force of their enemies, but the text sayeth. He cried my Father, my Father, and he saw him no more

2Kin.2.12

The Apostles of our Lorde, though silent for admiration, we may easily conceiue their hearts cryed, our Sauiour, our Sauiour. At the very instant, two Embassadors from the Courte of Heauen to preuent dolefull passions, te'l that they shall so see him come, as they saw him ascende, himselfe had before armed them in this respect, *Ascendo ad Patrem meum & patrem Vestrum*, I ascende to my Father, and to your Father.

3 He that euer taught his disciples diuine instructions ceased not at the last, euen vnto the very instant of his departure from thē to do the same, his shewing thē what they should do at this his departure from them, where they should abide, in what manner, in what place, his blessing them, his gathering them together with one accord: all which might leaue such an impression of him in their mindes, when he

was

long on this mountaine, but let vs raise vp our minds and our hearts, and our hands vnto heauen, and let vs ascend with our Lord ascending. Let vs follow the Lambe whither so euer hee goeth, let vs follow him suffering, by mortifying the flesh, let vs follow him rising, by newnesse of life, but most ioyfully of all, let vs follow him ascending, by setting our affections on heauenly things, or things aboue.

Colloss. 3. 1

4 Now how this Article of our Christian beliefe, *Ascendit in cœlum, Hee ascended vp into heauen*, whither he hath carried our nature before, doth appertaine vnto the stay of our Christian faith, is best perceiued of faithfull beleeuers. The death of Christ, saith Saint Austen, is our viuification, his resurrection is our hope, but his ascension is our glorification: when as now the Angels themselues might seem to haue sung Christ

August. in ascendom

with

was gon from them, as he might seeme by his preceptes and liuely example to be still couersant amongst them. And where doth Christ leaue his Disciples, but vpon mount Oliuet, where he had often prayed with them, and they with him? from thence Christ ascended. When we haue done our deuotiõs in this world and done with the world, when we haue blessed our brethren by holy actiõs assembled in prayer, giuen thẽ good exãples, assẽbled them in one accord, by good instructiõs, taught thẽ by good examples what to do, from mount Oliuet, our last deuotion & praiers vnto God, or if prayers can not be mentioned in words, the lifting vp of our hands may suffice, or if that faile, *Sursum corda*; let our hearts bee on high. Our deuotion and prayer is the mountaine from which wee ascende, and for Gods sake (sayeth S. Barnarde) lette it not seeme wearisome to abide

Bernar. in ascensio dõ

with a Psalme to heauen, *Exultare domine in virtute tua*, Bee thou exalted Lord in thine owne strength: And his Apostles seeing him ascended, were returned to Ierusalem with great ioy, and there continually in the Temple lauding and praysing God, because now sure faith had shaken scandalous and doubtfull sorrow, seeing the Lord after all his suffering ascended vp into glorie, and remembring his words, I goe to prepare a place for you.

Lu. 24. 53

How many testimonies are these? euerie one telleth vs what is the end of our Christian beleeuing. For as all other things in Christ were for vs, hee was borne for vs, hee was giuen to vs, so for vs also was his ascension, saith Saint Barnard: For where the bodie is, thither shall the Eagles also be gathered together, we are by nature a noble kind of creature, and of a loftie spirit, naturally de-

ſirous to get higher and higher, and therefore wee ſhewe of whoſe ſtocke and linage we are when wee couet to aſcend whither he is aſcended, who is gone before vs.

And no ſmall comfort is it, to haue this aſſured, that howſoeuer wee are kept downe for a time: yet we ſhall one day aſcend to the ful accompliſhment of our good deſires.

5 In the meane time, what ſhould wee but follow him in whome we aſcend in the ſweete ſmelling ſauour of his perfumes: knowing that pride can not aſcend whither humilitie is gone: that hatred cannot come, whither loue is aſcended: that vice cannot approach where vertue is exalted: that impietie may not appeare, where holyneſſe it ſelfe is ſeated: and therefore to followe him in humilitie, in loue, in vertue, in holyneſſe, are as it were the ſteps of aſcending to come

vnto the place whether he is gone before. It was once said vnto man, *Terra es & in terram redibis*, but now is it said, *Terra es & in cælum ibis*, earth thou art, and yet into heauen thou shalt goe, whither since thou art going, leaue in any case those allurements which would not onely stay thy course, but cast thee downward. *Gen. 3. 19*

6 And here it is not amisse to call to mind some seuerall vertues of our Sauiour, precedent vnto his ascension, as first, if euer that of Samuell spoken vnto Saul, *Obedience is better then sacrifice*, were verified, then most truly in this ascension of the Son of God. He was obedient vnto his Fathers will, we see after all his obedience how he is exalted to heauen, as if obedience were the way thither *Consummaui opus quod dedisti mihi*: I haue accomplished the worke which thou hast giuen me. Secondarily, wee may consider his humility *Ioh. 17. 4.*

*Eph.*4.10. militie according to that, *Qui ascendit, descendit*, Hee when ascended, first descended, to shew that humilitie also in going downe to a lowly conceipt of our selues, is the second step in this course of following him, who is ascended vp into heauen.

Thirdly, we may consider his patient suffering, according to that, *If we suffer with him, wee shal also raign with him.* Fourthly, we may call to mind, how familiarly this louing shepheard was conuersant with his little flocke, vntill the verie time that he left them: to shew that to passe our time, and to end our time, in charitable and louing maner amongst men, is the way whereby wee follow the Sonne of God, ascending vp into heauen. If wee will, saith Saint Austen, ascend with Christ, wee must leaue our faultes, for with our Phisition our faultes ascend not, *Quis ascendet in*

montem

montem domini, saith Dauid, Who ascendeth vnto the hill of the Lord, but hee that hath innocent handes, and a pure heart? *Psa.* 24.4.

7 We would bee happie: I know it saith Saint Austen, but why seeke wee not the way to happinesse. Many there are that would ascend, but yet will neuer endeuour themselues to walk the way of ascending, these with the Sonnes of Zebedee, would sit on the right and left hand in Christs kingdome, but they will not take any taste at all of Christs bitter cup. Others there are which fearing they cannot ascend, haue their whole hearts buried in the earth where they are content to abide. A third sort there are, which so load themselues with the cares of this world, and are so heauie ỳ they neuer lift vp their minds to heauen, but euen as ỳ Serpent whose breast is vpon the earth there they abide, & go no farther *Aug. de temp.* 141

Mat. 20. 21

and

and sure a lamentable thing is it, that Christ with so much labour, hauing laid out away for vs, so few there are that follow him in this way.

O that we would marke, and marking keepe the happie course of Christs ascending, for euen in ascending many erre: the Angell would ascend, but of an Angell he became a diuell: man would ascend in Paradise, but from a happie creature hee became miserable: both fell by affecting power, and knowledge, and many followe this course, now Christ hath taught vs a true maner of ascending as we haue heard, he first descended, and then ascended: these were Christs ascensions, hee ascended vnto the mount to pray, to teach: he ascended the Asse to weepe, he ascended the crosse to suffer, and after all hee ascended heauen to raigne in glorie. These are the true degrees of ascending, first, wee must ascend to

Matth. 5. 1
Luk. 6. 12

prayer.

prayer: ſecondly, wee muſt aſcend the mount to learne the way to bleſſedneſſe: thirdly, we muſt aſcend the mount to contemplate of glorie, as hee did when he went to bee transfigured: fourthly, wee muſt aſcend vpon our carnall appetites to weepe for our ſinnes: fiftly, wee muſt aſcend vnto the croſſe to be crucified vnto the world, and ſo laſt of all wee ſhall aſcend, in good time by the grace of God, to reioyce with Chriſt in glorie.

8 To all this, ſaith Saint Barnard, may be annexed this ſhort forme of aſcending. Firſt, wee muſt aſcend to our heart, that is to the knowledge of our ſelues: then in our heart, that is to acknowledge our owne infirmities: next from our heart, that is, from the loue of our ſelues: and laſt of all aboue our heart, that is to the loue of Chriſt. What doth our Chriſtian loue on earth: when Chriſt our head is in heauen? *The Lord is my portion,*

ſaith

saith Dauid, If wee loue Christ, why are not our affections with him in heauen? Shee said vnto Iudg 16.15 Sampson, Thou hast said, thou louest me if it were so, thy mind would bee with mee? For the Apostles, Christ was taken out of their sight, but not out of their hearts, by his corporall presence hee departed from them, but for his spirituall presence hee continued with them: and therefore as they in heart ascended with him, so hee still in spirit remained with them, by this his spirituall presence which was and is euer the same. And here we may obserue, how Christ departed from his Apostles: first, hee leadeth them out of the Citie, to wit, from the concourse of sinne: secondly, he leadeth them to mount Oliuet, a place of prayer: thirdly, hee blesseth them, or endueth them with his grace at parting, this done, he ascendeth, & this doing all faithfull beleeuers ascend.

9 Thus we see how Christ ascendeth vp vnto his Father, how, though hee left them as concerning his bodily presence, yet with his loue, grace, and power, was he euer with them. Concerning the mysterie of his ascensiō, it is very great & excellēt, the high and glorious king cloathed with our nature, is entred into his royal pallace. By this we that are flesh and bloud haue a comfortable and sure trust of our ascending vp into heauen, and therefore we finde cause of ioy in the meditation hereof, for foure reasons: first that wee haue an Aduocate now speaking for vs at the right hand of God: secondly, that where hee is we shall be, *Assumam vos ad meipsum*, I will take you vnto my selfe: thirdly, that as he hath taught vs what to doe, so also what to hope; fourthly, that hee hath left vnto vs a comfortable promise, *I ascend vnto my father and your father.*

10 And

10 And now as wee haue here many good instructions, so how our hope of ascending is togither confirmed we see, that nothing may be more ioyfully thought vppon then this while we are here in this mortall bodie of ours. *Esra* and *Nehemias*, *Nehe.* 1.1 shew with how great desire the nations of the Iewes were helde towardes the earthly Ierusalem, after they had beene a while in captiuitie: with what desire should wee bee lead of our heauenly Ierusalem, after our captiuitie here in this world? assuredly there is nothing that we can meditate of with more ioy, then of Christs ascension vp into heauen, at the right hand of his father, where hee sitteth as now resting for euer, which once was in labours of the world: at the right hande of Maiestie, *He.* 11.25 which amongest men liued at the left hand of aduersitie. In the olde lawe, the high Priest once a yeare entered the Holy of Holies, wee haue an high

Prieſt (ſayth the Apoſtle) that is once entred into the heauens, and there maketh interceſsion for vs.

Chap. XXX.

Of the comming downe of the holie Ghoſt, and how we ſhould in all Chriſtian maner entertain this diuine ſpirit.

IT is expedient for you, ſayth Chriſt our Sauiour vnto his Apoſtles, that I depart from you, for if I depart not from you, the comforter will not come. It is expedient, that I depart from you, that I depart. No maruaile though the Diſciples hearts at theſe wordes were full of ſorrow, to heare of their maſters departure, but that this might be expedient vnto them, *Iohn. 16. 7*

they

they could not but wonder, and therefore Christ by and by tels them the manner how this should be, that is to say, his departure from them was, *That the Comforter might come, Vnlesse I depart the Comforter which is the holy Ghost, will not come,* It is expedient that I depart, because euery thing hath his time, *It* was expedient that I should suffer to make a satisfaction for sinne, it was expedient that I should die, that you might be deliuered from death, it is expedient that I ascend, that so I may open you the way, it is expedient that I depart from you, that so the holy Ghost, which is the Comforter may come. But what is this, saith saint *Bernard*? This is a great mysterie, vnlesse I depart the Comforter shall not come: Was the presence of the holy spirit so opposite vnto the presence of Christes humanitie (which was not conceyued but by the ope-

Ber. in Ascent. Do.

ration

ration of the same holy spirite, that now the one will not come, without the departure of the other? What is this, vnlesse I depart? Let him heare who here doubteth, first, the head is glorified, then the members are graced. The Apostles for his bodily absence, shall haue from henceforth the holy Ghost to supplie his presence, *Beholde I am* ☞ *with you* ☜ *vnto the end.*

2 In the creation, *Spiritus super aquas* The spirit moued vpon the waters: in the redemption necessarie was it that the same spirit should moue vppon the sinfull waters of our soules. *Emittis spiritum tuum, & creabuntur, & renouabis faciem eorum*: Thou sendest out thy spirit, sayth the Prophet, and they are created, and thou shalt renue the face of them. God the father sayd, *Fiat lux*, Let there be light in this greater world: God the holy Ghost sayd, *Fiat cognitio Dei in animis hominis*, Let there

Gen. 1. 2.

Ps. 103. 30

be

bee the knowledge of God in the minde of man, of man this lesser world. God the father said, *Fiat firmamentum*, Let there be a firmament. God the holie Ghost sayd, *Firmetur Voluntas in bona:* Let the will of man bee confirmed in that which is good. God the father sayd, Let the waters be gathered togither in one place. God the holy ghost said, Let many graces be vnited in one soule. God the father said, *Fiant luminaria in cælo:* let there be lights in heauen. God the holy ghost sayd, Let the lightes of fayth, hope, and charitie, bee fixed in the beleeuing heart. God the father said, *Fiant Volatilia*, Let there bee flying fouls, God the holy Ghost saide, Let there bee Meditations in the minde of man soaring vpwarde. God the father sayd, *Faciamus hominẽ ad imaginem nostram*, let vs make man according to our owne likenesse: God the holy Ghost hath said the selfe same,

Let

Let him be according to our Image, holy as wee are holy, and thus we see our Sauiours saying verified, *Expedit*, it is expedient.

3 If we respect our regeneration, we know what our state by nature is, when the Apostle sayth we are, *Filii iræ*, The children of wrath, but now being borne againe by the holy ghost, we are cast in a new molde, and so are become *Filii Dei*, The children of God. If we respect our sanctification, wee were as *Naaman* the Syrian, vntill our washing in this Iordan, therefore is the spirit of God called *Spiritus sanctus*, the holy spirit, either to discerne it frō other spirits, and so holy, or else from the powerfull effect which it works in vs, that is, whē it makes vs holy. If we respect our illumination, when we sate in the darkenesse of our vnderstanding the holy ghost is called, φωτισμος, *Illuminatio*, as the illightning of the mind of man. If we respect

Ephe.2,3.

2Ki.5.16

the ſtrengthning of our faith agaynſt terrours of conſcience within, *the ſpirit of God doth bear witneſſe*, ſayeth the Apoſtle, *to our ſpirit, whereby wee crie Abba father.* If wee reſpect the calamities of the worlde without, Chriſt promiſing to ſend his Apoſtles the holy ſpirite ſayde, παρακλητος, *The Comforter or Aduocate ſhall come vnto you*, as if the holy ghoſt were the onely ſtay of comfort. If we reſpect the mortification of the fleſh, the ſame Apoſtle tels vs, that we do this by the helpe of the holy ſpirit. And what neede we more to ſhew, how expedient it was for vs, and ſtill is, that we bee partakers of the holy ſpirit? without the vitall ſpirit, what is the mortall bodie but an earthly carkaſſe? without this holy ſpirite what is the ſoule of man, but a ſepulchre of ſinne? That there doth dwell in vs a liuing ſpirite, our liuing actions ſhewthe ſame, that there is in vs a diuine ſpirit,

Rom. 8. 16

Iob. 14. 16

our

our diuine actions approue as much, when heathen men did perceyue that there was some thing in them, which did moue thē to argue, to discourse, to cōpare things preſēt with things to come, they did ſtraightway gather ỹ there was ſomwhatin mā, more then a lumpiſh bodie, and therfore they inferred that there was a ſoule: but when the children of God do find ſomething within thim, that makes them to pray, to repent, to thinke of the ioyes of heauen, and deſire a life to come, they ſtraightwayes perceiued, that there was a man within the man, to wit, the diuine ſpirit of God himſelf, *Motum ſentimus, modum neſcimus*, we feele the motion, wee know not the maner, it is inuiſible how the ſpirite doth come vnto vs. God gaue the people Angels food from heauen, they called it *Manna*, ſaying, Lord, what is this? So hauing diuine inſpirations from aboue, which *Nū. 16. 19*

we find mouing in vs good desires, we say, *Lord, what is this? This is the holy Ghost.* And therefore for this Article of our beleef, it may be said, we do not so much hear with our eares, or see with our eyes: *Credo in spiritum sanctum*, but finde it true in our verie soules, *I beleeue in the holy Ghost.*

4 That this holy ghost is God, in our beleeuing in him, we acknowledge as much. *Peter* said vnto *Ananias, Why hast thou lied vnto the holy Ghost?* he by and by addeth, *Thou hast not lied vnto man, but vnto God.* The holy ghost therfore is God, The Apostle S. *Paul* saith to the Corinthians, *know you not that your bodies are the Temples of the holy Ghost?* Hee by and by willeth them to glorifie God in their bodies. The holy ghost therefore is God. Whosoeuer hath power of cleansing from sinne, the same is God, but this power hath the holy ghost, the holy

Act. 5. 3. 4

1 Cor. 6. 19. 20.

ghoſt therefore is God. Were not our ſoules by originall ſinne as the earth, darke and without forme vntill the comming or mouing of this diuine ſpirit? and are we not alſo hereby waſhed from actuall ſinne? Yes ſurely according to that of the Prophet *Ezechiel, Effundam puras aquas*, I will poure out pure waters. Laſt of all, to whom ſo euer we giue glorie, the ſame is God, but as vnto the father, and vnto the ſonne, glorie is giuen: ſo alſo is it vnto the holy ghoſt. The Cherubius crie three times Holy, holy, holy, as ſpeaking vnto three, and yet in the wordes following. Lord God of Hoſts: as appliable vnto one, becauſe the whole three are one, in one diuine eſſence, which is the myſterie of the holye Trinitie. And here we find that of our Sauiour accompliſhed, Loe, I am with you euen vnto the ende.

Ezec. 36. 25

Eſa. 6. 3. 4

We maruaile when we con-

sider that men shall go to God, but wee doe not so much maruaile at this, that God doth come to men?

5 *Ionathan* to shew his loue to *Dauid*, left with him the coat
1.Sa.18.4 that was vppon him, and other things, his sworde, his bow, as pledges of his loue. *Elias* when
2Ki.2.14 he was taken vp into heauen, left his cloke with his seruant. Our *Ionathan* hath left with vs a pledge of loue, a pledge of our heauenly inheritance that is to come: our *Elias* hath left vs a cloke, O precious garment? our nuptial ornament. This is that clothing which doth couer our vnrighteousnes, let vs make much of this garment, wherein wee
Iohn.4.15 come with *Iacob* for a blessing. When the woman of Samaria heard our sauiour Christ tel of a water which once being drunk of, the party should neuer thirst againe, she said, *Lord giue me of this water.* So when we do heare of the spirit which doth satisfy our

soules

feare, it softneth by the gift of piety, it adorneth by the gift of knowledge, it maketh solid by the gift of fortitude, it lifteth vp by the gifte of counsell, it illightneth by the gift of vnderstanding, it burneth by the gifte of charity. Of tongues: the giftes whereof, as they burn inwardly, so doe they speake outwardly: the appearing of the holy Ghost was visible in the tongues, and sure it is, wee must shew signes of Gods spirit, for as it doth kindle in charity, so doth it speake charitably. The holy
Iohn.3.8. Ghost is resembled vnto the
Act.2.2. wind, and there was a mightie wind at the comming down ther of: First, to shew that the doctrine of the Gospell should now break out into the world, and that as none can keepe backe the force of the wind: so should none be able to hinder the passage of this doctrine: Secondarily, the wind forceably beareth downe whatsoeuer doth resist it: so did the

wor-

our ſoules, cleanſe our ſins, comfort our conſciences, illuminate our vnderſtanding, ſtrengthē our faith, & as a pledg vnto vs of Gods diuine loue, nay of glory: to come, as the woman ſaid, Lord giue me of this water, ſo may we all ſay, Lord giue vs of this ſpirite?

6 The manifolde effectes of this diuine ſpirite may be gathered by the maner of the appearing of the ſame ſpirit. The holy Ghoſt appeared in the ſhew of a cloud at our Sauiours tranſfiguration, of a doue at his Baptiſme and vpon the Apoſtles in the forme of fiery tongues. The cloud may ſignifie moiſture, or the dew of heauen. In that this diuine ſpirite appeared in maner of a doue, it ſheweth the diuine vertues of humility, and peace, appearing alſo in forme of fiery tongues: of fier, becauſe the ſeauen giftes of the holie Ghoſt haue the ſeauen qualities of fier, it purgeth by the gift of

Mat.17.5

Mat.3.16

working of this ſpirit. Thirdly the wind is wont to carry vp the ſhip againſt the mayne ſtreame or ſwifteſt tides that runne: ſo doth the holy Ghoſt beare vs vp againſt the ſtrongeſt current of naturall inclination. Againe, the holy Ghoſt is reſembled vnto water, becauſe it cleanſeth: Dauid calleth it a right ſpirit; right, becauſe it leadeth vs the right way. The Apoſtle calleth it the ſpirit of Adoption, becauſe it maketh vs the childrē of God. Sometimes it is called the Teacher of truth, ſometimes the eternall ſpirit, al which names doe tend to ſhew the diuers operations of the holy Ghoſt, as in the former appearance of fier, becauſe it expelleth the coldnes of our harts, and both burneth with inwarde loue, as alſo ſhineth, as hath been ſaid by outward conuerſation: it teacheth, it directeth, it comforteth, it cleanſeth, in a cloud, in a doue, in fier, in tongues, in the wind, all which moue vs to pray

Pſa.51.10
Rom.8.15
Ioh.14.26
Heb.9.14

Ps. 103. 13 with the Prophet, *Emitte spiritum tuum:* Lord send forth thy spirit, and we shall bee created. The light of Faith shall arise in vs, our will shall bee confirmed in good, many graces shall bee collected in one: our desiers shall mount vpward, and last of all wee shall be holy as hee is holy.

7 Contrariwise, without this diuine spirit what are we but as the mē of Sodō, strikē with blindnes, not knowing which way to goe? sorrowfull is it to consider the case of Saul, who when the spirit of God was with him, hee was a man of courage & valor, able to encounter with the enemies of God: but when once the spirite of the Lord was departed from him, hee was so distressed as is wonderfull, hee runs to a Sorceresse, disguiseth himselfe, knowes not in the world what to doo, nor which way to take, there was not a bush in the field, nor a corner

1 Sā. 16. 14

in

in his house, that could hide him from his troubled conscience. Elisha cryed *my Father, my Father*, but Saul might haue cryed when the spirit of the Lord departed from him, O my ioy, my ioy is gone · his body dyed once, but his hart oftē. The wife of Phinees in her last breath cried, and the same might Saul haue cried also, O the glory of God is gone? When the Prince remoueth, all the Princes troope and trayne euery one is remouing to accompany the person of the Prince: So when the Spirit of the Lord remoueth, al ioy, all faith, all knowledge, all loue at once departeth: Wherfore the Church dooth well and deuoutly pray: *Spiritum sanctum tuum ne auferas a nobis*, Lord take not thy holy Spirite from vs: It was S. Austens prayer, *Veni sancte Spiritus, Come holie Spirit, the clenser of the Vnclean, the comforter of the sorrowfull, confirme mee, that I may keepe*

1 Sā. 4. 22

Aug. medi 1. 7.

thee,

thee, keepe mee that I may not loose thee.

8 For the gifte of the holie Ghoſt, as it is from God, and promiſed to be giuen by Chriſt, & ſent vnto his Apoſtles vpon the Feaſt day of Pentecoſt, which ſignifieth the number of fifty, for that the fiftieth day after the paſſeouer was the feaſt of firſt fruites, with the people vnder the Law: ſo is it a feaſt of firſt fruites alſo to the people vnder grace, when that of the prophet was fulfilled in regard of the fruites of the ſpirit, for ſo the Apoſtle calleth the giftes of the holy Ghoſt: *Effundam ſpiritum meum ſuper omnem carnem*, I wil poure out my ſpirite vpon all fleſh.

Leu. 23.1

Ioel 2.28.

Now as Chriſt promiſed his Apoſtles the comming of the holy Ghoſt: ſo did hee alſo ſhew them how they ſhould bee prepared for the receyuing here of. Firſt they muſt wait for it. Secondarily, they muſt wait at

Ierusalem: Where doo they waite? in an vpper roome. what do they doe? they are assembled with one accord in prayer: all which doo shew vs the meanes of preparing our selues for the participation of the holy Ghost; First, faith is necessary. for the Apostles beleiued: Secondly, hope is necessary, for they expected the accomplishment of the promise, Thirdly, charity is necessary, for they were assembled in loue: the Text sayeth ὁμοθυμαδὸν, with one accord: fifthly, holines of conuersation is necessary, they were in an vpper roome. the spirit of God, sayeth the wise man, dwelleth not in a body subiect to sinne. The Doue delighteth in faire and white mansions, Last of all deuotion is necessary, they were all assembled in prayer.

Act. 1. 1.

Wisd. 1. 11

The seauenty Elders receiued of the spirite of the Lord at the

dore

Nũm 11.24 dore of the Tabernacle, where God was worshipped. Whē the Disciples were assembled in prayer, the place where they *Act.* 4.31. were assembled moued, and the holy Ghost came downe vpon them, and here we see both of the holy Spirites comming frō heauen, as also the means of receyuing the same holy spirite. Gregory sayeth, *In terra datur Spiritus, & diligatur proximus: e cælo datur Spiritus, & diligatur Deus*: The holy Ghost is giuen in earth, that wee should loue men: and the holy Ghost is giuen from heauen that we should loue God. This loue of God is neuer idle, but busie here beeneath, it was Christes own rule, If you loue me keepe my commaundements, it is a signe we loue the great Emperour when we keepe his lawes.

Gre. hō. 26

Last of all, whereas the receiuing of the holy Ghost is called the earnest of the spirit, how many comforts are there which do

2 Cor. 1.21
2. Cor. 6.5

hence

hence consequently ensue? when a substantiall dealer maketh a bargaine or couenant, and in part of payment giueth earnest before hand, the residue behind is as sure at the day, as if the party had it already downe: God of his infinite loue in Christ Iesus hath agreed with beleeuers for the receyuing of heauenlie treasure, or treasure in heauen, his holy spirite is before giuen in part of payment, a good earnest, and of the rest behind, this earnest is sufficient assurance, which wee shall receiue at that day, when the Sonne of righteousnes shall appeare, and all his holy Angels with him.

CHAP.

CHAP. XXXI.

How that exhortation of our Sauiour Christ, Iohn the twelfth and thirtie fiue, doth appertaine to vs Christians: Ambulate dum lucem habetis, vt non tenebræ vos comprehendãt, Walke while yee haue light, least darknesse come vpon you.

THese words of our Sauiour Christ, spoken in the first place to the people of the Iewes, are generally appliable vnto all, but most specially vnto them on whome the ends of the world are come, and liue vnder grace. *Walke while yee haue light least darknesse come vpon you.* Where so euer the people of God were, there was light amidst the foggie mistes of E-

Ioh.12.23

gypt,

gypt: where ſo euer the faithful in Chriſt are, there is light amidſt the miſtes of infidelitie and Paganiſme of this world. Chriſt was the true light, that lightneth euerie one that commeth into the world, and hee is the light that ſtill lightneth all that are in the world. His children are called the children of light: his Angels are called the Angels of light: his doctrine is called the doctrine of light. You were darkneſſe, ſaith the Apoſtle, but now you are light, and are called to an admirable light. The time of grace is a time of light, our continuance in grace, is the light of life, which life hath ſometimes the appellation of light, becauſe when death commeth, as the Wiſeman ſaith, Our light is loſt, that is, the continuance of life, which is light. And ſo in regard of the true light, which is Chriſt Ieſus himſelfe, of his doctrine which is a doctrin of light, of his grace

Ex.10.23

Iohn. 1.9.

*Luk.*16.8.

*2.Cor.*11. 14

Ephe.5.8.

*Rō.*13.12

*Ecc.*22.11

which

which is the benefit of light: of our continuance in the world, which is a little continuance in the light: of these seuerally one by one, or of al together. *Walke while you haue light least darkneſſe come vpon you*, Walke and therefore no standing still, least darkneſſe come, therefore the light wil not be long.

Iohn. 1. 5. 2 The light, saith Saint Iohn, shined in darknes, but the darkneſſe comprehended it not. It is no disgrace vnto the Sunne, though Bats and Owles cannot endure it, the truth of Christes sacred misteries, is the light to guide our steps, the lanthorne to shew our goings: if we refuse to walke by this light, and to walke while wee haue a time of light, & to walke too while it is our last moment of light, our darkneſſe is great, our errour is great. Haue we any warrant to the contrarie? Should wee not feare least before we are aware, a time of darkneſſe come vpon

vs? Christ as wee haue heard by his many vertues is the light of lights, seeing we haue therefore a time of light, let vs walke in the light, let vs walke worthie of the light, that so wee may come to that light of lightes, which shineth for euer and euer in the state of glorie. Yet a little while is the light with vs: It is said in the Canticles, I sought him vpon my bed: was the spouse there found? That wee find not, *I sought him, but I found him not*, saith the text. The Scripture saith of Caines offering, it was *Post multos dies*, after manie dayes, as if we should say, it was long before Caine came with his sacrifice, it proued vnseasonable. *Can.* 3. 1 *Gen.* 4. 3.

The euill theefe vpon the Crosse, his care was for his bodie, *Saue thy selfe and vs*: but his fellow vpon the right hand, who made speede in calling vpon Christ: saying, *Lord remember me when thou comest into thy*

kingdome?

kingdome: his care was chiefely of his soule. Wee had neede walke before our day of life bee turned into the night of death, before our light of grace bee turned into darknesse of iustice. Our continuaunce stands at a great vncertaintie, there is but a little ayre betweene vs and death, and they that thinke themselues most secure, are sometimes soonest of all deceiued, and at last wish in vaine, they had beene better aduised.

*Ex.*14.28 God met with Pharao in the sea:
*1.Sa.*4.18 with Eli sitting in his Chaire:
*Iude.*13.2 with Holophernes lying in his
*Lu.*12.19 bed: with the rich man when he said, soule take thy ease, yea take thy farewel of ease too. Here we leaue one, and there another, and time is the eater out of vs & ours. The Sun though it seeme to stand still, it is carried about with a violent motion: The shaddow in the Diall wee see gone, but not going. We neuer stand still, but are euerie Eue-

ning

ning tide of our life, neerer our iourneis endby a day. The Snayl though she creepe neuer so softly, yet comes shee at last to the highest trees, & eateth the green leaues at the verie tops thereof. Age will steale vpon our youthfull & flowishing daies, & therfore while wee haue light to walke, let vs walke with God as Abraham did when hee liued in his feare. When the people gathered Manna, they must gather it in the Morning, for when the heate of ỹ day came it vanished away. If we wil gather our heauenly Manna, we must gather betimes before the heate of ỹ day arise, that is, before the day of mercy be turned into a scorching day of iudgmẽt. Our state & cõdition here is as the naturall day it selfe, our youth is as the Morning, ỹ noontide is our strength, whẽ the Euening of age comes, then we make ready to take our rest, so preparing our selues, wee haue life in patience, and a good departure in desire. *Ex.16.21*

3 It is laid to the great folly of the Athenians, that they would neuer consult of peace, vntil they were driuen there vnto by extreamitie of warre: Greater is the folly of the sinfull men, to be consulting of a state of peace, when they are driuen thereunto by necessitie, neuer calling vpon God, but in time of sickneſſe and aduerſitie: nay, that which is more, when the time of calling is paſt, when the light is departed from them, and that happie opportunitie let ſlip. Walke while ye haue light. At that blacke day they ſhall find ertour vnrecouerable, danger vnauoydable, puniſhment vnſupportable, repentance vnprofitable, griefe inconſolable, which will be a ſad *Cataſtrophe*, or ſorrowfull end after all. O that we would now bee as wee would wiſh to bee at the day of iudgement? A fooliſh Marriner is hee, that while the weather is faire, will lie ſtill, when the wind

is

is now ſeruing his turne to further his paſſage, and will neuer ſet forward vntill a daungerous tempeſt bee come: of theſe ſaith Saint Ambroſe, I will not determine howdoubtful it is whether they ſhall attaine the hauen, onely this I wiſh that they ſet forward in time before it be too late, when they ſhall not need to haue any accuſers, for their own conſciences ſhall bee Articles againſt them. The Prophet ſaith, *Miſericordiam & iudicium cantabo tibi domine*· Lord, I will ſing vnto thee of mercie and iudgement, mercie in Chriſtes firſt comming, and iudgement in his ſecond. *Ambr. de Agenda. pœn.*

The kingdome of God in the Goſpell is fitly compared to the ſummer, firſt for that the ſummer is a lightſome time, ſo is the kingdome of God and the ſtate of glorie: ſecondly, it is a fruitful time, ſo is the kingdome of heauen: thirdly, ſummer is a pleaſant and ioyful time ſo is the *Mat. 24. 32*

king-

kingdome of heauen: fourthly, ſummer is a quiet & peaceable time, ſo is the kingdome of heauen. Chriſt putteth forth vnto his Diſciples a parable of the Figge tree, why of the Fig tree more then others, ſaith one? becauſe it putteth forth laſt of other trees, & ſheweth that ſummer is neere: Againe, the Figge tree if it bee good, it is verie good: but if it be otherwiſe it is in the contrarie extream. If naught, ſaith the Prophet Ieremie, vetie naught. Such is the ſtate & condition of men in the ſtate of iudgement, if they put foorth in time, they bring forth ſweete fruites of euerlaſting ioy: if there eſtate be happie, moſt happie: if vnhappie, the moſt vnhappieſt of all.

Iere.24.3.

4 Some there are that are ſo delighted with the pleaſures of the life preſent, that they forget what a heauenly treaſure they carrie about with them, in theſe mortall bodies, and what a great charge is in there cuſtodie to

looke

looke vnto while they are here. The housholder saith our Sauiour, should watch for the comming of the theefe: this theefe may resemble vnto vs the day of death, which comes vnawares to take the soule, the house is the body, the doore is the mouth and eares, the windowes are the eyes, the treasure in this house is the soule, let the householder watch and not suffer his house violently to be brokē vp, but let him be prepared to yeeld peaceable possession, both of his house and treasure, when his gentle Lord shall require the same, because hee will giue him state in a better inheritance in the time to come. Wherefore that spoken vnto the people of old may be considered, *Redite ad cor*, Turne vnto your hearts, or now your harts and you consider together what to do, seeke not life in death, stand with God and he will stand with you, lose not the opportunitie of light, for

Mat. 24. 43

ſome ſenſuall and periſhing delights of the world.

Iudas made the worſt bargaine that euer man did which bought and ſold, when for a little earthly profit he parted with heauenly, and for thirtie peeces of ſiluer he ſold the Sauior of his ſoule. He had heard Chriſt was transfigured, and leaſt in ſuch a tranſfiguration he ſhould be taken from him, he would make gaine of him while he had him. Let vs neuer follow the trade of ſo bad a marchant, leauing for a few temporall commodities, that great and plentifull ſtore-houſe of heauen, and the ineſtimable treaſure which God hath prepared for them that loue him. In this reſpect all of vs are marchants. O that mē would fall to trafficke for this Pearle? It is not beyond the Sea, that any ſhould complaine, how ſhall we attaine to it? O thriſe happie are they that come vnto that light, where the light of the Moone

Hier. in Mat. chap 26

ſhall

shall be as the light of the Sun, where the light of the Sunne shall be seuen fold, as the Prophet Esay speaketh. Wherefore O Christian man, if thou walke in the light, whileſt thou haſt the benefit of light, *Thy Sunne ſhall neuer goe downe, neither ſhall thy Moone be hid, for the Lord ſhal be thine euerlaſting light, and the dayes of thy ſorrow ſhall be ended.* Sorrow thou maieſt for a time, but this ſorrow ſhould bee heauenly, & heauenly ſorrow (ſaith the Apoſtle) cauſeth life. Of old time repentant ſinners, as wee read in the Prophets, ſhould put on ſackcloth, and ſprinkle themſelues with aſhes. Put on ſackcloth, to ſhewe they haue laide off al pompe and glorie of the world: ſprinkle themſelues with aſhes to ſignifie, they were no other (being compared to Gods maieſtie, who was now readie to take reuenge vppon them) but duſt and aſhes, and how ſhould duſt praiſe him? A-

Eſa.30.26

Eſai.6.20

2.Cor.7.

Ion.3.5.
Lu.10.13.

gaine, howsoeuer they had before exalted themselues, yet now they were come to a full consideration of there estate, what they were vnder the hand of God. *Yet a little while is the light with vs,* Onely a little while, and therefore the time of light, the time of walking is not long. OBlessed are they that make sure worke for a time to come, that applie their harueſt while the Sunne shineth, that walke while they haue light, that by a good life draw neerer and neerer, vnto that life which is voide of all death, vnto the which the Lord bring vs all in Christ Iesus.

5 The commination if men walke not while they haue the light is, *Walke least darknesse come vpon you.* Want of light is a punishment, when many of the Iewes saw the darknesse at our Sauiours Passion, they were much afraide, they smote their breasts, and were in a manner, at their wits end. If externall dark-

nesse

neſſe of the world be ſo terrible, what is the ſpirituall or internall darkeneſſe of the minde, to bee depriued of the light of grace? Nay, what is the eternall darkenes to be vtterly depriued of all light of glorie? who would not bee aduertiſed in this caſe? our time is but ſhort, our departure vncertaine. What is the ende of our redemption, the fruit of our calling, the ioy of our ſoules, but to walke before God in holines of life? beaſts haue eyes of the bodie to behold things preſent, but men haue eyes of the minde to foreſee things to come.

In the ſecond of *Samuel*, and ſeconde Chapter, *Abner* calleth vnto *Ioab* in the euening, to ſtay his reuenging hande, *Ioab* ſayeth haddeſt thou called vnto mee, in the morning, the people had departed backe euerie one from his brother, O let vs call for helpe earelie and not deferre vntill the euening, thinking to ſtrike in with 2.*Sa*.2.27

God in our last groanes, whē the most sensuall are made sober against their wils. When Moses fore tolde the Egyptians of a mighty great hayle such as neuer was in Egypt, those that regarded not the word of the Lord left their seruants and cattell in the field, and so were destroyed, but such as feard the word of the Lord, amongst the seruants of Pharao made his seruantes and his cattell flie into their houses. These were preserued, as for the careleſſe the tempest destroyed them: Haue we not cause to be carefull? Our sins carrie vs away as the wind. O Lord, saith the Prophet Esay, *Wee are the Clay, thou art the Potter.*

Exo.9.19

Esa.64.8.

(. . .)

CHAP.

CHAP. XXXII.

How that, inferred vpon the Parable of the ten Virgines, (Matthew 25. 13.) Vigilate itaq; quia nescitis diem neq; horam, Watch therefore, for you know neither the day nor howre when the Sonne of man will come, doth expresly appertaine to all Christians.

AT this time had Christ our Sauiour now a little before spoken in many parables of his comming to iudgement, and the manner how; here he speaketh of the suddennesse therof. Whē he comes, this shall bee like the comming of a bridegrome at midnight, when none would *Mat. 25*

haue thought the Bridegroome neare, At this time ſuddenly there was a crie, the Bridegroom commeth, ſome are receyued in, and on the other ſide, ſome are excluded, and for euer ſhutte out: ſome are found wiſe, and theſe are thoſe that prepared oyle in their Lampes, others fooliſh, and theſe were thoſe, who had their Lampes but no oyle in them: all haue the name of virgins, all expect the Bridegroomes comming, but all are not prouided for his ſudden cõming: therefore leaſt any bee taken vnprouided as the fooliſh were, Christ giues this admonition vnto all: Watch therefore; for you know not, the day nor hower A man which is gone into a ſtrange countrey, hauing giuen authority vnto his ſeruãts, and willed his porter to watch, theſe ſeruants muſt bewatching, that at what time ſoeuer the M. return he might find them ſo doing. There is nothing more be-

Mat.25. 13

houefull

houeful vnto the ſtate of a chriſtian man, then to ariſe from the ſecurity of a ſinful life, that ſpirtual Apoplexie, or dead ſleepie diſeaſe of the ſoul. We know that while Ionas ſlept the ſhip was in danger of drowning: while Iſhboſeth ſlept, he was ſurpriſed ſudenly: while the husbandmen ſlept, the enemie came & ſowed tares: while Holofernes ſlept his head was taken frō him al which import many dangers, the ſhip & ſoule, the ſurpriſing, the calling thereof to giue an account, the enuious ſower Sathan, the head, Chriſt Ieſus: this conſidered, had we not need watch? while the foliſh ſlept, ſudenly there was a cry at midnight: when they wold go and buy them oyle, the bridegroom was paſſed, & the gate ſhut, it was not the title of being called virgins, it was not the repeating of the name Lord, Lord & now ſerued the turne: to ſhew that the name of holines wil not ſuffice, nor the rich mans calling

Iona. 1, 5.

2. *Sam* 4. 7

Mat. 13.

Abraham father, can make him sooner *Abrahams* sonne in obedience and faith. It is the watchfull care of the wise virgins that must one day stande prouident men in stead, the gate was shut to the foolish: what was this gate? Euen the gate of mercy, in respect of indulgence: the gate of grace, in respect of acceptance: the gate of glorie, in respect of entrance, *Take heede* saith our Sauiour, *watch & pray.*

1. *Sam.* 27 17 *Dauid* might haue slaine *Saul* while he was sleeping, but hee was pittifull, and woulde not, wherefore hee awakes him, and shewes him the daunger he was in. The goodnesse of Almightie God to man is farre aboue *Dauids* pitie to *Saul*, seeth patience and long suffering of God, saith the Apostle, to lead vs vnto repentance. Beholde, I stand at the doore and knocke. God knocketh by his grace at the doore of our hearts: by his word at the doore of our eares: by his

Rom. 2. 4.

Apo. 3. 20

benefits

benefits, at the doore of our plē-tie: by his chaſticements at the doore of our ſorrowfull harts, to raiſe and ſtir vs vp to vigilancie from the ſleepe of ſinne, wherein hee might haue taken vs, but that his mercie is to ſpare for a time of grace, wherin we ſhould be prepared for him.

2 Watch, for you know not the day nor houre. Beſides the particular day of euerie ones departure from the world there is a day, euen, that day of iudgement, to bee watchfull againſt this day: our Sauiour here principally forewarneth all, the fooliſh virgins are careleſſe Chriſtians whom it concerneth before others. The day when the Lord commeth, ſhall be as the dayes of *Noe*, and of *Lot*, while *Noe* was building and labouring, the worlde was rioting, and neuer more ſecure: but *Noe* & his were ſaued when the reſt periſhed. In Sodom, they were eating and drinking, as if our Sauiour wold *Lu.* 17.27

haue

haue vs hear what the sins of the men of Sodom were, that hearing them, we might take heede of committing the like. It was not their eating and drinking (saith *Beda*) that condéned these men, but the immoderate vse of thinges lawfull, neither is it so much mentioned what they did, as whereunto, neglecting the iudgements of God, they wholy gaue themselues, that is to say, to eating, and drinking. Destruction came sodainly vppon these, as also vppon men of the olde world: not for that their destruction was not foretold, but that it was not beleeued of any, there was not a stroke giuen in framing the Arke which did not admonish the careleſſe worlde of this destruction to come: though *Noe* were silent in voice, yet hee spake in worke, according to ỹ in the Gospel, if you beleeue not me, yet beleeue these workes of mine: but peruerse men beholding the Arke building, cõtinued

in

in their ſinnes, and were ſuddenly ſwallowed vp by that ſudden deſtruction that came vpon thē. No maruell though men ſinne, to ſay true, it is no ſuch wonder, ſeeing they conſider ſo little the end of ſinning.

3 This ſhall be, ſaith our Sauiour, at the time when the ſonne of man commeth, though it be neuer ſo often foretold, and the Arke bee neuer ſo long a building, though many bee ſilent in voice, yet ſpeake by workes, for al that nothing is thought vpon, ſomtimes a little is ſpoken of in this world about amendment of life al is but words. For the comming of the bridegroome, wee haue in holy ſcripture to conſider theſe three things: firſt the ſignes going before, as the darkning of the Sun, the trouble of the creatures, and ſuch others: ſecondly, the ſignes that do accōpanie him as the conflagratiō of the worlde, the ſounding of the trumpet, the reſurrection of the

Mat. 24 29

1 *Theſ.* 4. 16

dead,

dead. Thirdly, those that follow: the going vpon the right & left hand, the separating of the sheep and goats, the ioyes of some, and the woful misery of others, by one called with an *Venite benedicti*, Come you blessed: the other refused with an *Ite maledicti*, Goe ye cursed. Lord say the Apostles, where or when shall these things be, or what shall be the signes of the cõming of the son of man?

Mat.25. 33

Mat 24.4

4 For the signes precedent, (as so many heraulds before the cõming of the king of glorie,) amongst other, trouble is described to be in those superiour bodies, as in the Sun, the Moone & stars, vnwonted signes, & strange sightes repugnant vnto nature shal bee seene. These are called signes, because they signifie the Sun and Moone shall be obscured, the starres shall fall frõ heauen, their light shall be ouercõe of a greater light, which is the glorious appearing of Christ, like as the starres appeare not at the rising of the Sunne. Concer-

ning

ning theſe ſignes, let them haue alſo their myſticall ſenſe. The Sun ſhall be darkned, that is, the loue of Chriſt the Son of righteouſnes, by the miſts and cloud of impietie : the moone, or the Church with her light from the Sun, ſhal looſe her light: the ſtars or teachers ſhall fall frō heauenly doctrine, & ſo forth. Let them haue their literall ſenſe, and ſo let vs cōſider how the heauēs frown vpon vs, & the earth trembles vnder vs. Secondly, there ſhall be trouble in elements, and great ſorrow of the nations, the ſea, & the flouds ſhal make a noiſe, and men ſhal be at their wits ends. The cōfuſed noiſe of the waters, mouing to and fro, the elements (as S. *Peter* ſaith) melting with heat, at all which the hearts of men ſhall be ſmitten with great terror, there is no flying but all amazed, they ſhall not knowe what they ſhall doe, nay, that which is more the powers of heauen ſhall be moued, ſeeing theſe vnuſual effects to happē they ſhal

2 *Pe.* 3. 10

Lu. 21. 26

be

be moued, euen the Angelles themſelues, at the ſuddain tranſmutation and the incomprehenſible maieſty of Chriſt, what ſhal the ſprigs of the deſert do whē the Cedars of Libanon bee ſtriken with feare? if the pillars thēſelues ſhall ſhake, how may the weaker partes of the building tremble?

5 When this little world, to witte man (for ſo is hee called μικροκοσμος) is now vpon the diſſoluing, he ſuffereth fantaſies, and many troubles, euery parte is moued, euery ſence is altered, the whole body, Lord, how is it troubled? how much more ſhall trouble and diſturbance appeare when this greater worlde is vpon diſſolution, and now giuing vppe the Ghoſt? For the ſignes in particular, as firſt that the lightes of Heauen ſhall fall, the waters ſhal roare, mens harts ſhall faile them for feare, and the reſt, al which, to ſhew the violēce of all, ſhall be by the force of

fier. The first iudgement was with water, to coole and quench the heate of incontinency, which then chiefly abounded: the second iudgement shall bee with fier, against the coldnes of loue, and charity, which (the world waxing old) shal, and doth more and more appeare. All earthly thinges shall be consumed, for the end ceasing, those thinges which appertaine vnto the end, cease. The nations shal morn, or, as S. Ieremy sayeth, the tribes of the earth, that is those that haue not their freedome in heauen, the Iewes shall mourne, the Gentiles shall mourne, Christians that more loued the worlde thē they loued Christ, shal morn: the Tribes of the earth, not the tribes of the Lord, for these, they shall go (sayeth the Prophet) to confesse vnto the name of the Lord. The other shall bewaile themselues in their faults which they haue committed in their follies, which they haue not cor-

Psal. 122,4

rected

rected in their glory, which they haue loſt, and laſt of all in their puniſhmentes which they ſhall inceſſantly ſuffer.

6 For the ſignes that accompany him, as the ſounding of the Trump and others, what a noiſe ſhal this be, which the ioyful creatures aboue in felicity, and that wofull ſoule beneath in miſery, and (betweene both) the dead body in ỹ graue ſhal hear? what a noyſe wil this be that all ſhall heare at once in moſt wonderful manner? Then ſhall follow the reſurection of the dead, *Awake thou that ſleepeſt, & come to iudgement*: The Sepulchres ſhal open as they opened at Chriſtes Paſſion, not many, but all: not from the holy Citty only, but from all Cities and partes and corners of the world, all that are in the graues, ſhal heare the voice and come forth. When we heare the thunder, we thinke there is a God, when wee heare this we ſhal ſee it. Then

shal the Sonne of man appeare, and al his holy Angels with him, then shal he come visibly in the cloudes, to whome the Father hath committed iudgement, in that very forme to iudge, where in he was iudged; *They shall see him whom they haue pierced*, the good shal see him to exultation, the euil to confusion, and shame of their own folly. Now is hee called a iudge, who was before called the sonne of man: Now is he called a King, *Dicet Rex*, The King shall say, *Goe into euerlasting torment, prepared for the Diuell and his Angels*, It is said, *Benedicti patris mei*, not *maledicti a patre*, as if God blesseth, but reiecteth none, did they not reiect themselues? The king shall say, Then Pilate shall not doubt, and aske the question, *Num tu rex?* art thou then a King? Then the Iewes shal not say, *Non habemus Regem*, we haue no King: Pilat and the Iewes shall now see, hee

Apo. 1. 7.

Iob. 18. 37

is a King indeed, *Euen the king of kinges.* Then shall he come clothed with light as with a garment, hee shal come with great power and maiesty, his Angels shall gather al together from the foure corners of the earth, the whole worlde shal fight against them, who fought against the author of all thinges, such as the King is such shal bee the power of his comming.

Now for the very time of this comming of the Sonne of God, Let none busie their heads, seeing it is not knowne to the Angels of Heauen.

7 For the signes that follow after, which are these: *Then shal the sheepe be separated from the Goates, the tares from the wheat.* *Luk. 17. 35. 36.* *Then two shall be grinding in the mill, the one receiued, the other left alone, two in the field, one receiued, the other forsaken.*

The very place shall shew euery ones condition, some vnto the right hand, & some vnto the

left

left: *Then come ye blessed: when I was hungry, ye fed me, whē I was naked ye clothed me*, counting all done vnto the needy as done vnto himselfe. Then shal the righteous say, Lord *When haue we fed thee, and cloathed thee?* by a kind of admiration, proceeding from the greatnes of the reward, as if we thought not we had done all this vnto thee. On the contrarie part, the vnmerciful shal not wonder after this manner, because they knew Christ did hunger in the poor, and want cloathing in the naked, then that shal not be granted which is required, because that was not performed which was commaunded. So vnto the iust this comming of the Iudge shalbe as Summer after winter, but vnto the vniust, as the Winter after Summer, Salomon to shew the estate of these, taketh an instance from a young man, one that thinkes himself fardest of, the Wiseman tels him, judge-

Mat. 25. 37, 38.

Eccle. 11

men,

ment wil come.

8 In al temptations it auaileth much to call to minde this day of iudgement, and that a remembrance hereof ſhoulde ſinke deepely into our hearts, if we would bee couetous and deſire that which is other mens: if we would be ambitious, & ſeeke the glory of the world. Let a remembrance of iudgement come into our mindes, Let vs ſay vnto our owne ſoules: O Soule, there is a reſurrection, & a iudgment that doth expect thee. He that would not haue then his woundes ſeene, let him now ſeeke to cure them, this is the time when the ſecretes of all heartes ſhalbe reuealed. *The world paſſeth* (ſayeth S. Iohn) *and the concupiſcence thereof*: wherfore whoſoeuer cleaueth to theſe worldly thinges is in continuall paſſage with the world, & whole periſhing, euery part periſheth. Attend and take heede to your ſelues ſayeth our Sauiour, that

1. Iohn 2. 17

your

your heartes bee not ouerladen and preſſed downe with glutto-ny and drunkenneſſe, and the cares of this life, that that daye come not vpon you vnawares: for as a ſnare vnlooked for, ſhal it come vpon al which ſit vpon the face of the earth, that is, which delightfully reſt vppon the loue of earthly thinges. The godly truely paſſe ouer the earth as ſtraungers and Pilgrimes, but the worldly minded as Citti-zens and inhabitants: to theſe this day is as a ſnare, becauſe it takes them vnprepared, but vnto the other it is a daye of expecta-tion, becauſe it findes them ready. *Lu.21.35*

9 If any skilful Phiſition ſhould commaund vs, ſaying, Take you heed, that any of you eate not greedily of the iuyce of ſuch and ſuch an hearbe, if he doo, hee ſhal dye preſentlie: with what care doth euery one keepe the commaundement, leaſt by taſting of the forbidden

hearb

hearbe he periſh, but now the Sauiour and Lorde of our ſoules and bodies commaundeth vs to beware of the hearbes of ſurfeting and cares of this life, and how many of vs notwithſtanding doo not onely not feare to bee wounded herewith, but alſo wholy conſumed? will wee not beliue our heauenly phiſition? how more pretious is the preſeruation of the ſoul, thē the life of the body? *Watch & pray alwayes Watch*, not that the ſence onely is here vnderſtood, of ſeeing but the watchfulnes of the vnderſtanding: pray alwayes, not as if our prayers ſhould not bee interrupted by any neceſſities of the body, as the Maſſilians dreamed, but pray alwayes is vnderſtoode, when as no mortall ſinne commeth betweene, hindering the effect thereof and good workes, and therefore it is ſaide,

Lu.21.36 *Vt digni habeamini*, that yee may be accounted worthy to auoid theſe thinges.

10 Watch

rie reaſon our Sauiour himſelfe vſeth to ſtirre vs vp to watchfulnes, *Watch becauſe you know not the day, nor hower when the ſonne of man commeth.*

If the Houſeholder wil watch for the ſauing of his ſubſtance, how much more ſhould euerie one be watchful for the ſauing of his ſoule? In the Houſeholder three thinges are obſerued, firſt he endeuoreth to know the deceite of the thiefe, ſecondly, to prouide for the cuſtody of himſelfe, thirdly, he careth that his houſe bee not broken vp, and thus he watcheth not one, but euery houre of the night, that at what houre ſoeuer he be aſſaulted, hee may bee found ſtirring.

11 Thoſe who looke for the comming of the Bridegroome, haue their lights in their hands, that is, in their workes: theſe lightes are burning, that is to ſay, ardent in charity, theſe lights are ſhining, that is to ſay, giuing

good

10 Watch, for ye know not the day nor houre: *Nemo quærat quando venit, sed vigilet vt paratum inueniat*. Let no man (sayeth S. Austen) seeke curiously when hee commeth, but let him make himself ready against the comming of Christ. Mention is made of the signes precedent vnto his comming: The time it selfe is left vncertaine, the vncertainty of the time causeth feare, the ignorance of the signes may leade into error: so wee alwayes liue, that alwaies we may be watchful. We may know the signes, but ought not to search after the knowledge of the time it selfe, which is vnsearchable: when we see in an olde man, the signes of age, we gather his time is not long: when hee shall die, wee know not: so beholding the world troubled, charity waxing cold, we know these are signes of a decaying age, yet somtimes age continueth how long, none knoweth, and this is the ve-

good example of piety, these watch, that is to say, open the eies of their faith, when the light of the Gospell of Iesus Christ sheweth, these watch in the night that is to say, when the world is giuen to all iniquity, the workes of darknes.

Foure things there are which may make men to wake: the first is, the crowing of the cocks, that is, the calling of those to whom God hath said: *O Sonne of man, I haue made thee a watch man*: Eze. 33. 7
The Cocke beateth with his winges, and wakeneth himselfe first, and then with his voyce wakeneth others. The second thing to make men wake is the rising of the Sunne, this Sunne is the light of grace: a shame is it for men to sleep, when as now long ago the Sunne is risen vpon thē. *The Sunne riseth* (sayeth the Prophet) *and man goeth foorth vnto his labour, The night is past and the day is come neare, let vs walke*, sayeth the Apostle, *as in* Ps. 104. 23

the daye. The thirde thing to make men awake is, the feare of the thiefe, or the comming of iudgement, which is as the comming of a Thiefe in the night, if we respect eyther particular or general iudgement. It was said vnto the rich man, *hac nocte*, This night shall thy soule be taken from thee, It was saide of the Bridegroomes comming: *At midnight there was a crie made, behold the Bridegroome commeth, goe out to meete him.* The fourth thing to make men awake is care of their goodes, we haue a great charge vnder our handes, and a charge of so great care, that wee had need watch earely and late. For the carelesse, Salomon sayeth, *Sleep on, (so shall necessity come vppon thee like an armed man* Many are so heauie a sleepe that no calling wil awake them, there shal a trumpe one day sound in their eares that shal awaken them, (I pray God not affright thē,) whe

Pro.6.10.
Pro24.33

ther

whether they will or no, That which I say vnto you, sayeth our Sauiour, I say vnto all, Watch. The night of death may steale vpon men before they be aware the day of iudgement will come when they think not of it, *watch, for you know not the day nor hower. Watch, you know not when the Maister of the house will returne:* Whether in the morning of childhoode, or in the thirde hower of youth, or in the sixte hower of strength, or in the euening of age, Watch, for you know not the times. Should they sleepe in security, vntil they sleep their last? God forbid, God forbid.

CHAP.

I HAVE GEVEN YOV AN EXAMPLE
DEDI VOBIS EXEMPLVM
SALVATOR MVNDI

Chap. XXXIII.

A louing conference had with Christ and the deuout christian man touching the state & ioyes of the life to come promised to thē that learn of Christ, and follow him in this life.

Christ.

AWake, Awaké, O Christian soul, and stand vp: how long wilt thou sleep in this dangerous security of a sinfull life? Arise, arise, the light of my grace and truth hath shined vnto thee, how long wilt thou preferre the loue of this transitorie worlde, before the loue of mee thy redeemer and Sauiour.

Christian man.

O Lord Iesus Christ thy mercy is great in staying for my conuersion, in vouchsafing to call me so forgetfull of my Lord, of my loue, and duty towardes thee: now I wretched creature prostrate my selfe before thee, *Lord what wilt thou that I doe?*

Christ.

If thy desire be to know my will (O my beloued) this desire of thine doth maruclously please me: for my delight is in thy saluatiō: thou knowest for thy sake I came from heauen, for thy sake was I laid in a manger, for thy sake endured I the griefes and troubles of the world, for thy sake suffered I many reproches of mine enemies, I vndertooke thy dolors, to giue thee my glory: I suffered thy death, that thou mightest receaue life: I was buried in the earth ỹ thou mightst bee rayſed vp to heauen: now thy sinnes are more grieuous

vnto me, then much ſuffering I endured for thee: this is that I require, ſeeing thou wouldeſt know my will, giue me thy life for whome I haue giuen my life.

Chriſtian man.

But Lord I perceiue thy will, and my owne weakenes: how ſhould I walke (as I ought) in conſecrating my life vnto thee?

Chriſt.

If thou wilt dedicate thy ſelfe vnto me, firſt loue me alwayes, and aboue all thinges: next to know how thou ſhouldſt walke after my will, ſee thou often meditate of my life once lead amongſt men: when thou wilt be humble, thinke how I was humbled: when thou wilt ſuffer patiently, call to mind with what patience I ſuffered: when thou wouldſt bee obedient thinke of my obedience: when thou art oppreſſed with enemies, remember I had enemies too, and cal to mind that I prayed for them.

Christian.

I see most mercifull Sauiour, that thou requirest loue aboue all thinges, which I yeeld thee willingly (as I ought) but Lord, for to beare these crosses of the world, I finde it too difficult to humane nature, so as almost I know not what to say.

Christ.

If thou loue me as thou sayst thou doest, thou needest not take scandall at the troubles of the world. Thou knowest I dispose all thinges sweetely, and great peace there is to them that loue me: shouldest thou be impatient at the least things, beholding me suffering great? Wilt thou a worme refuse to endure a worde spoken against thee, and see mee loaden with reproaches? thou canst for the loue of the worlde suffer tribulation, rise earely, late take thy rest: and wilt thou do nothing for my loue?

Christian.

I beseech thee, O mercifull Lord Iesus, strengthen me with thy grace against all aduersities. I willingly yeeld my selfe vnto thy will.

Christ.

Be not afrayde to suffer somwhat for my sake, behold I am with thee for whom thou sufferest. And behold I come quickly, and my reward is with mee. Consider what I haue said, *In my Fathers house are many mansions*, there haue I prepared a place for thee. Call to minde that my deerest friends I euer had in the worlde, haue endured the same sufferings. *Apo. 22. 12*

Christian.

O my Sauiour, I am more delighted in hearing, and beleeuing this, then I am able to expresse: I knowe, not whether I may more reioyce to beholde thee dying vpon the Crosse, or raigning amongst the Angels,

to

to see thee subiect vnto all, or exalted aboue all. O sweete Iesus how should I prayse thee? I remember that of the Prophet, *Rectos decet collaudatio*, Prayse becommeth the righteous, Lord I am not righteous, shall I not therefore praise thee? thy poore creatures doe the same, and therefore I will not be silent. O my God draw my minde from all earthly thinges, that it may onely reioyce in thee. Where are ye all my desires, come and enter the courts of the Lord with ioy.

Christ.

Thou hast, O Christian man, peraduenture some taste of my loue, in that thou art so desirous to prayse me, in that thou dost as ioyfully beholde mee borne of a virgin, as God from euerlasting. In beholding me thy redeemer suffering for thy sinnes, thy loue is acceptable vnto me, and shall find loue againe in thy

greatest

greatest labours: but the best is to come, when thou shalt reape the fruit of all, then no aduersity shall touch thee, then shalt thou beholde my presence in glorie, and therfore let happines moue thee to seeke happinesse.

Christian.

O sweete Iesus when shall I sufficiently loue thee? When shall I duly remember thy benefits, thy meeknesse, thy patience, thy bountie with all reuerence and deuotion? If thou be my redeemer, where is my dutie? if my Sauiour, where is my affection? O good Iesus, seeing thou hast done all this for me, what shall I doe vnto thee? Nay, seeing thou hast reserued such ioyes as I am not able to comprehend, let mee not liue but to loue and know thee.

Christ.

It sufficeth that thy will or intention is good, which I respect more then many sacrifices, when

thou

doeſt offer me thy obedience vp on the aultar of thy humble deſires, for which deſires I haue recompence, and thou ſhalt finde as much, when thou commeſt to receiue the ſame, when for a cup of colde water, thou ſhalt receyue a whole fountaine of the water of life: whē for two mites, thou ſhalt haue giuen thee the whole treaſure of the Temple, then ſhalt thou enioy immediate felowſhip with mee in my kingdome, and where I am there ſhalt thou alſo bee, then ſhalt thou come from the troubleſome ſea of this life, to the hauen of reſt, there ſhalt thou ſee me and enioy mee alwayes, and euery where: bleſſed ſhall that life be, for the continuance thereof, it is eternall: for the certaintie, it is without chaunge: for the place, it is in heauen: for the companions, they are multitudes of Saints and Angels: for the greatnes of the felicity, there is an euerlaſting Sabaoth.

Christian.

I am rauished O my Sauiour, with the very meditation of thy heauenly reward, when I consider that in thy presence there is fulnesse of ioy, and at thy right hād are pleasures for euermore. O happie and happie againe, are they which are once freed & set at libertie to come to thy kingdome? O kingdome of all continuance, seeing there is found ioy without sadnes, health without sickenesse, aboundance without want, light without darknes, life without death, al good without any euill: all bitternesse, all trouble, all punishment, all discord, all feare is away. O ioy, exceeding all ioyes, when shal I enter into thee? O my redeemer, when shall I behold thee, the verie end of my desires? I now perceiue there is a reward for the righteous, and therefore what blindnes doth possesse the minds of men, in losing the fruition hereof? O what folly is it in

them,

them, to ſpend there time in vanitie: nay, in the harſh diſcord found in the loue of earthly things, and loſe that ioyfull harmonie of heauen, when all the Saints in that bleſſed ſocietie ſhall ſay, *The Lambe that was ſlaine is worthie to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glorie, and praiſe.* There they enioy that perfect felicitie, where ſorrow is neuer felt, complaint is neuer heard, loſſe is neuer feared, when all labours & trauels ſhall ceaſe, then ſhall vertue ſhew her ſelfe, where vice ſhall not bee able to looke vp or appeare, then ſhall the world which ſeemed before ſo glorious, bee conſumed to nothing, onely the iuſt ſhall then receiue a crowne of glorie. The conſideration hereof is able to draw mortall men from all the allurements of a ſinfull life, and to enflame there hearts in the fier of the loue of God: for who would not find in his

heart

and ordaining the vniuerſalitie of viſible and inuiſible things he had diſpoſed to make humane nature: with high counſel handled he the worthines of thy creation, as one, whome hee decreed to honour before all the creatures in the world, behold therefore the highneſſe of thy creation, and recount more and more, thy dutie of rendring loue. *Let Vs make (ſaith God) man after our own image:* Marke therefore diligently, what it is for thee to bee created to the image of God: vnderſtand, that image is one thing, and ſimilitude is another: for examples ſake: vnreaſonable beaſtes may haue a ſimilitude with man, but the image of man, none can haue but an other man. Man eateth and ſleepeth, ſo doe the beaſtes, behold a certaine ſimilitude and communitie betweene diuers natures: Now the image of man none imitateth, but an other man of the ſame nature: The

image

heart to honour that God which hath prepared ſo excellent things, for thoſe that ſerue and honour him? Who would not turne all his endeauours, all his deſires, to walke before him in holineſſe of life, whoſe reward is without meaſure in the life to come? This is the profit of this conſideration, onely to moue vs to returne loue vnto him who hath firſt loued vs. And now O moſt mercifull Ieſus, I beſeech thee by thy ſorrowes which thou ſufferedſt, by thy bloud which thou ſhedeſt, yea, by that infinite loue which thou beareſt towards vs; increaſe in vs true loue of thee, O redeemer of the world.

Chriſt.

Conſider yet a litle farther, *O Chriſtiã man*, thy creation, what excellencie and dignitie thy creator beſtowed vppon thee, weigh with what loue and with what worſhip he is agtine to be honoured. Surely when creating

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image then is more worthie then the ſimilitude. By this meanes ſhalt thou haue a likeneſſe of the image of God, if conſidering that hee is good, thou ſtudie to bee good: knowing he is iuſt thou endeuour to bee iuſt: beholding his mercie, thou giue thy diligence to bee mercifull; and now harken how thou maieſt be like vnto him in his image? God is alwaies mindfull of himſelfe, vnderſtands him ſelfe, loues himſelfe, thou therefore for thy meaſure ſhouldſt be continually mindfull of God, vnderſtand God, loue God, endeuoring to doe this, which God alwayes doth, and then begin to magnifie him, as thou haſt well ſpoken of giuing him prai e.

Chriſtian.

O moſt mercifull Sauiour, I know, and truely acknowledge, that it more becommeth mee a wretched ſinner, to caſt my ſelfe proſtrate before the Lord of hea

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uen and earth weeping & sighing for my sinnes, rather then to praise him with a polluted mouth: Notwithstanding, trusting in his mercie through thy onely merits, O my Sauiour, I desire to praise him, beseeching him not to despise an impure worme, a dead dogge, an vnsauorie carkas. If the powers of heauen cannot sufficiently praise him, much lesse man which is no other but infirmitie it selfe, and least of all my selfe, which am worser then others.

Christ.

To praise thy Creator thou art created, that intending herevnto thou maiest here alwayes goe forward, and liue blessedly hereafter, for this prayse giueth here righteousnesse, and there blessednesse, when thou praisest him, prayse him with thy whole heart, prayse him by louing, for he is the rule proposed vnto the Saints of praysing. *Hee praysed*

the Lord with all his heart, and loued God which made him. Prayse therefore and prayse worthily, to the vttermoſt of thy power, thy merciſull God. Let no intent, no cogitation be vacant from thee, let no proſperitie recall thee, let no aduerſitie withhold thee from prayſing him: let him bee the end of thy deſire, who is the reward of thy labour, the ſolace of thy fading life, and the poſſeſsion of thy true and bleſſed life: therefore exerciſe thy ſelfe in his praiſe, to this end ſerueſt thou and all that thou haſt.

Chriſtian.

O Lord of mercies, ſeeing that he goeth about to catch the ſhaddow, or follow the wind, that thinketh to praiſe thee worthily as thou deſerueſt, who haſt brought mee to all this: yet will I not ceaſe to prayſe my God, and in him, thee, O my redeemer. Do not the meaneſt of thy

creatures, as the impure Frogs croking in the fennish moores, prayse their creator? For although as the Larke and Nightingall, they know not how to sing sweetly, nor as man, are no way able to comprehend the least sparke of knowledge: yet haue they a resemblance of prayse. O would to God, that al sweete instruments of musicke (for in them did the diuine Psalmist praise thee) O would to God all earthly melodies could goe vpward from my heart, and send vnto thee condigne praises? But what shall I say? I know my selfe vnworthie to set foorth thy praises, wherefore I beseech thee at the least, that other creatures more excellent in place, may supplie my imperfection: I wish and desire from my whole heart, that the Orbes of the Planets, the starrie heauen shining with most pure light, nay that the supernall Quire of Angels may doe as they doe, neuer

cease

ceaſe ſinging that ioyful *Alleluia*. For my ſelfe I could wiſh, that if it were ſo that my youth ended, my age had equalled the age of Methuſalem, yet that euerie yeare of that long time, & euerie month of thoſe yeares, and euerie weeke of thoſe moneths, and euery day of thoſe weekes, and euerie howre of thoſe dayes, and euery moment of thoſe howers, might haue beene wholly ſpent in lauding and prayſing God the Father who created me, God the ſonne, thee, O my Sauior, who haſt redeemed mee? God the holy Ghoſt who haſt vouchſafed to ſanctifie me. What ſhal I ſay? Becauſe I cannot doe as *I* would, yet will *I* endeuour to doe as *I* may, as long as *I* liue wil *I* praiſe the Lord: *Yea as long as I haue any being, will I ſing praiſes vnto my God*. When the habilitie of ſpeaking ſhall faile, and *I* ſhall not be able to pronounce thy name, *O ſweete Ieſus*, Yet at the

least the lifting vp of my eyes, or the moving of my fingers, shall bee a confirmation of my desirous affections to praise thee, O my redeemer. And I beseech thee good Lord, remember me, that it may bee so. To whome with the Father, and the holy Ghost, be all power, and glorie, and honour, for euer and for euer, *Amen.*

Laus Deo.

The Table:

A

Abraham and Lazarus, both rich and poore: in ioy. 247
Almes deedes commended. 249
Ascension of Christ, the hope of of our ascending. 533
Ascension of Christ ioyfull. 538
Ascension of the faithfull. 545

B

Blessednesse in the life to come described. 616

C

Christians the children of light, 23
Christians resembled to fruitful trees. 38
Christians in shew reproued. 37
Christians of olde commended. 47.48
Christ onely a satisfaction for sinne. 74

Christ an example of all vertues. 80.81
Christes sayings & doings went togither. 220.221
Christs labors in the world. 206
Christ began to doe before hee taught. 230
Christs wonderful mercie in curing all that came vnto him. 235
Content to beare contumelies we Christians must be. 250
Crosse how euery one haue. 359
Christ the best friend. 401. 402
Consideration of our estate necessarie. 577

D

Description of our Sauiour Christ according to his humanitie. 83
Doing, not hearing onely required. 220
Diuels dispossessed by Christes power. 244
Deuotion decayed. 317
Denying of our selues what it is. 356

Desparie, not at all in Christes suffering. 500. 501
Day of iudgement to bee remembred. 602

E

Ende of mans hope is felicitie. 59
Endeuour cõmendable though we come not to perfectiõ. 58
Example of Christ layd downe for vs to follow. 105
Earthly possessions giuen of God to be inioyed. 377

F

Faithfull men see Christ. 4
Faithfull beleeuers spiritually conceiue Christ. 26
Faith which hath life is seene by motion. 44
Fasting commended. 140
Fasting helpeth against temptation. ibidem
Fastes before the Sabaoths and festiuall daies. 341
Fortie dayes fasting ancient. 148
Feasts moue our desires to think

of heauenly things. 459
Festiuall times to bee obserued among Christians. 458

G

Gods benefites should moue vs to serue him. 29
God prouokes vs with his benefites to loue him. 53
Gods goodnesse extended towards all. 178
Good must bee done one to an other. 184
Glory how Christ fled frō it 186
Glorie of this worlde vncertaine. 195
Gesture to be vsed in prayer. 317

H

Holy women giuen to deuotion. 18
Humilitie commended. 115
Humilitie learned of Christ. 116
Hate father and mother, how we are said. 394
Holy Ghost, the cōming downe thereof. 549
Holy Ghost the manner of his

comming, and the fruite thereof 550
Hearing and doing goe together. 220

I

Ioyfull is it to meditate of the life of Christ. 10
Ioy to the faithfull to see Christ in the flesh. ibid. 246
Iesus a name of great efficacie. 287
Inuocation to bee made in the name of Iesus. 184
Irreligion to take away temporall benefites from the maintenance of religion. 382
Iudgement, Christes comming thereunto described. 590
Iust, the cause so being, Christians notwithstanding they are children of peace, may take armes. 273

K

Knowledge of the comming of Christ to iudgemẽt, the yeare or day not curiously to bee

sought. 596
Knowledge of intricate and needlesse matters disalowed. 434

L

Life of Christ a direction for our life. 102
Labors of Christians many. 213
Labour of bodie ought to bee endured. 116
Law, how we are deliuered frō it. 368
Labours of Christ in the world. 206

M

Meditation kindleth the fire of the loue of God. 71
Meditation of the life of Christ, necessarie in time of affliction. 7
Mans perfection before his fall described. 170
Man reconciled vnto God, and beeing forsaken, by what meanes. 171
Mercie of God manifested. 169
Myracles, what wee learne by them. 420

Primatiue Church had myracles. 416
Passion of Christ to be meditated vpon. 481
Passion of Christ should much moue vs. 508

Q

Questions captious and difficult answered by Christ. 434. 436

R

Repentance necessarie for Christians. 124.
Reproches patiently to bee suffered. 251
Reuenge of christians not to be vsed. 150
Riches not euill of themselues. 208
Resurrection of Christ, and the benefits thereof. 531
Resurrection of the faithful. 539
Resurrection from sinne. 540

S

Shadow, the Law was, and how by that of the Apostles,

Myracles dayly wrought in vs. 422
Myracles how ceased. 416

N

Neglect of grace dãgerous. 580
Negligence of our estate reproued. 600

O

Often to meditate of the loue of Christ. 6
Our end attained by labors. 42
Order the preseruer of thinges. 363
Obedience seemely amongest Christians. 365

P

Pride reproued 128
Patience in Christ 251
Patience in Christians. 258
Peaceable conuersation agreeable to a Christian life. 271
Prayer a speciall part of Gods worship. 393
Prayer a forme thereof. ibid
Praier for those in authority. 373

Heb. 10 27
Sicke soule cured, and how. 130
Sabaoth day the obseruation thereof. 337
The end of it, and other festiuall dayes. 340

T

Tempter how to withstand him by Christs example. 168
Temptations how to be resisted. 169
Temptations neuer without, while we liue. ibid.
Trauels in the worlde necessarie. 118
Teaching of Christ with great power. 122
Temporall commodities are meanes for the continuance of religion. 382

V

Vertues of all sorts to be seene in the life of Christ. 12
Vice confounded in beholding Christs vertues 64
Vanitie to seeke prayse of men. 192

W

Workes of charity commended. 257
Works of Christians what they are. 49
Worldly thinges to bee forsaken for the loue of Christ, 394
Wisedome of Christ in answering difficult questions. 437
Weeping of Christ ouer Ierusalem. 460
Weeping for our sinnes necessarie. 468
Walking while wee haue light, behouefull. 580
Watchfulnesse verie necessarie. 583
Wise Virgins signifie wise christians. ibid.

Z

Zeale blind rusheth it knoweth not whither. 34

FINIS.

To the Reader.

NO man knowes all his faultes, nor keepes all his points. In some of these Bookes, there are (fallen in the Printing) faults too many, points too vnperfect, but none wilfull: the friendly Reader, I know, wil couer them, the skilfull can correct them, the simple, I would not haue mistake any thing by them: and therefore I haueset a few of them in this void page, thus to be amended.

Pag.	*Line.*	*Errat.*	*Correct.*
61	5	mortall.	immortall.
97	24	applied.	may be applied.
101	1.	in part.	in good part.
125	16	Christ both.	Christ, & Christ both
170	26	and Christ.	and in Christ.
ibi.	28	dread. Is.	dread is.
173	1	me merrie.	me mercie.
180	20	louing.	liuing.
263	7	as much.	are as much.
269	28	for as otherwise:	as otherwise for
272	4	scornes.	stormes.
311	10	come they.	come that they.
325	19	the would	he would,
361	19	end to	and to
372	1	xample.	example.
402	16	moouevnto.	moane vnto.
407	14	Rabbyt.	Rabby.
438	5	left him remain.	left him, remaine.
441	23	be inioyed.	to be inioyed.
465	19	beholding their of of.	beholding : of
469	3	growmes.	groanes.
473	3	auailing.	wailing.
474	23	let vs say.	let vs not say.
491	11	a new way.	any way.
530	4	for forgoing.	for going.
586	21	seeth.	see the.

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